Evangelical Christendom

"Unum Corpus sumus in Christo."

March-April, 1911.

The Great Church Idea.*

THE great Church idea has fallen on evil days during the last quarter of a century. On the one hand, there have been those who have so exalted it and exaggerated it that they have seemed to put it in the very place of Christ; for we all know it is possible to make an idol either of the Church or of the Bible, if either takes away the honour that belongs to our Lord alone. Apparently, as a revulsion from this exaggeration of the Church ideal, many Christians have practically neglected it; they have minimised it. Many a Christian has applauded his little theory, practically content to neglect the great idea of the corporateness, of the togetherness of believers. I am happy to think that that tendency is being turned; the tide has begun to flow the other way. I think that the great idea of corporateness which is affecting so profoundly our social life in many directions is affecting most Christian people. I find a very remarkable sample of that in a volume I have in my house, written by an American preacher, on "The Church of To-day," and he opens it with a sentence like this: "The most important thing for Christianity is not a re-adjustment of faith to new scientific knowledge; it is not so much the finding of the right attitude towards the Scriptures in the light of fresh information. It is the re-emphasis of the worth and value of the Church as an institution." That little book is published by the American Unitarian Association, and the writer is a Unitarian leader! Very significant to my mind! I believe the time is coming when the great Church idea, in its noblest form, will appeal to Christians everywhere, and not least to men and women outside the Church who are wistful but not resolved on the matter. We have a greater opportunity than ever before to set forth in our respective denominations, under the ægis of this great Evangelical Alliance, this idea which so fitly occupies a prominent place in the Week of Prayer Programme.

I want to help you for a few minutes to think rightly, and freshly, and warmly, and wisely of this great thought of the Church. And I would remind you that there are three Pauline metaphors used concerning the Church, and it is very striking when you come to put them together. The first is the metaphor of the Building; the second is the metaphor of the Body; and the third is the metaphor of the Bride. The first is drawn from amongst the most concrete facts; the second from amongst the most practical facts; and the third, if I may use the phrase, from the realm of romance: and each is startlingly suggestive.

When we view these three metaphors we find that there is one characteristic idea belonging to each of them, and that is the idea of dependence—dependence upon the great Christ. You have the idea of the building. There is dependence, inanimate and unconscious,

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* Address given at the King's Hall, Holborn, in connection with the Universal Week of Prayer, Central London Meetings.

but absolute dependence. The building is not built unless there be the foundation, the corner-stone, the builder. In the body you have the idea of dependence on the head; no longer inanimate dependence, but still unconscious. And in the bride you have the idea of dependence, both animate and conscious. That seems to me the great and central conviction that we must hold concerning the Church—its absolute dependence upon our Lord and Saviour Jesus Christ. From Him it draws all life, unto Him must be brought all the honour, in Him must be all the labour done. It is a necessary and it is a sufficient ground of unity. I say *necessary*, also I say *sufficient*. I was very much struck with an incident concerning Cardinal Newman which I think has never appeared in print. It was told me on very good authority, and it explains to some extent his position, and also helps to explain what I take to be our position. There was a clergyman of the Church of England who had known the Cardinal very well before he went over to the Church of Rome, and after an interval of some twenty or thirty years this clergyman again met Cardinal Newman and said to him, "Cardinal, why did you leave us? I never could understand it." After a moment's thought Cardinal Newman answered: "Because I desired a horizon, a definite horizon to my theology, and I felt I did not get it in the Protestant Church."

Now, as I understand it, the Evangelical Alliance does not ask for a definite horizon all round the range of theology; it does not ask all the denominations to unite on the outer circle; it asks that they should unite at the centre, the absolute centre, Jesus Christ, and that if they rest there and depend there, then they are true brethren, and their Alliance and the Churches that they represent stand firm. It is not a mere rock-peak amidst an ocean of storming waves on which we stand; it is a great continent if we depend on Jesus Christ. And there is room for expansion, room for enlargement, room for difference of opinion on this or that if we are standing firmly upon our Lord and Saviour, our beloved and adorable Redeemer.

When we look at these three metaphors separately I think each has a special suggestion to make to us. The metaphor of the building suggests to me holiness with spaciousness, for it was not a fortress that is thought of as being built, not a human dwelling, but a temple, the sanctuary, the holy place. The Church is to be holy unto God, and yet in that very metaphor I think there is joined the idea of spaciousness. Many people associate with holiness just narrowness. It is always renunciation, always apartness of which they are thinking; not so much dedication or aboveness. When we go back to the holy temple which was the outward representation of this metaphor, the temple of Jerusalem, what do we find there? The Holy of Holies in the very centre of the temple; but, remember, great spaces. That cloister of Solomon was as large as Westminster Abbey. The great court of the Gentiles could take in tens of thousands. In the centre was the place of holiness, and round it were great spaces. I trust that in the coming years, while the Church is more than ever seeking the final purity, the utmost cleansing from error and defilement, she will never lose this idea of great spaciousness with holiness. Surely that word in 1 Chron. xxii. is a word to make the Church step forth into noble and grand holiness. David said that the House of God "must be exceeding magnifical." Let that idea be realised in her holiness, in her spaciousness.

Next there is the metaphor of the body. That suggests to me, very strongly, unity—unity with variety, but unity for serviceableness, unity for service; unity with variety, the hand very different from the eye, the ear very different from the foot, but all united through a common life—something better than uniformity, *i.e.*, a unity of form; something better even than unanimity, *i.e.*, a unity of voice; a unity of common life, shared, flowing from the one source, the one head, but a unity, mark you, for service. This body is to serve the head. I do not know that I ever heard of a more pathetic human accident than that of a man who had his neck broken and lived for fifteen years afterwards, lying flat upon his back and having to be fed. The spinal cord was not really injured so as to cause death, and so he lay there being fed, but not able to move, not able to work.

Sometimes one feels there are Churches that are connected with our Lord in that fashion. We would not deny to them the name of real fellowship with Christ in a certain limited sense, but they are inert, they are semi-paralysed, they are not serving. This unity must be for service, and if at times it seems that for the sake of unity service is to be resigned, I say, No, and I think I have the New Testament with me. Service is the ultimate end of this unity, service to win some one else for the Master, service to make the Kingdom spread across the earth, service to glorify our Lord Christ. If we hesitate over it, then let us remember the enemy who is watching us, and then more swiftly we will clasp hands in united toil. You know the story told in the life of Nelson, how on the morning of the battle of Trafalgar he gathered Collingwood and the captains of his various vessels for a brief consultation before the actual battle was engaged in. Said Nelson: "Where is Captain Rotherham?" Collingwood explained that he and the captain were not on very good terms. "Not on good terms!" said Nelson, and he sent for Rotherham. Presently, when Collingwood met Rotherham on the quarter-deck, with the Spanish frigates within sight, Nelson said to them: "Look, yonder are the enemy. Shake hands!" Friends, yonder are the enemy, never mightier than to-day for evil, never more subtle, never more vigorous. We must shake hands, clasp hands for united service.

Then there is that more sacred simile of the bride, whether we think of it in the human realm, or in the religious realm, ever to be thought of tenderly and sacredly. What does it suggest to us? It suggests to me this: surrender, conscious surrender for fellowship, fullest fellowship. The metaphor of the building gives you holiness, but not fellowship; the metaphor of the body gives you service, but not fellowship; but the metaphor

of the bride gives you surrender for the sake of highest fellowship.

I do not know that we have ever sufficiently considered or realised how we are taught in the New Testament what our Lord did for the Church. In thinking of the singular of salvation we very easily forget the plural of salvation. Is it not significant that the same phrase is used of the individual soul and of the Church? "He loved me, and He gave Himself up for me"; "He loved the Church, and gave Himself up for the Church," for the Church in full surrender for highest fellowship. I am not the kind of Christian that is going to give up mystical ideas; I am not the kind of minister that is going to cease preaching mysticism. Mysticism, in the end, is reality, and reality always reaches out to mysticism. I am not going to truncate Christianity of its noblest and highest visions and experiences. The Epistle to the Ephesians, that Samuel Taylor Coleridge called "the sublimest of human compositions," in its great presentation of the Church as the Bride of Christ, is leading us along a path which the Church must follow. Full surrender of earthly honour, yes, if need be, of earthly trappings, for a full fellowship which we sometimes know at the Lord's Table, which we sometimes know in a gathering like this, which we sometimes know when the Word of God is preached with power and with a passion for the souls of men—it is to that that the Church must be led.

I pray that these suggestions may make the great Church idea more than an idea, a living and noble reality, which will dominate our thinking, our working, our Christian fellowship, and our Christian interrelations throughout the year.

R. C. GILLIE.

An Anglo-American Peace Alliance.

SPEAKING in the House of Commons on March 13th, Sir Edward Grey made an important announcement on the subject of international arbitration, suggesting the possibility of an arbitration agreement with the United States of America, the result of which might be far-reaching in its influence upon the peace of Europe and the civilised world.

The subject is apparently one upon which all political parties are united, and Sir Edward Grey's proposals have called forth, in the words of the *British Weekly*, "an amazing repome." No apology, therefore, is needed for reference in the organ of the Evangelical Alliance—a non-political body—to a political question of intense interest and importance.

Christians and Churches differ in their eschatological theories and beliefs, but neither will be lacking in prayerful desire to see the Gospel message of peace and goodwill in practical application among the nations of the world through the instrumentality of such an arbitration treaty as has been proposed by President Taft and heartily endorsed by Sir Edward Grey.

The subject has come to the front, and is being widely discussed as this magazine goes to press. Hence we can do little more than make passing reference to it, and urge upon our readers their prayers for the guidance of God to be given to the two great statesmen upon whose shoulders the responsibility rests of bringing to a successful issue an international treaty at present an ideal.

The *Westminster Gazette* has been taking the opinion of various leaders of religious thought and work on the question, and no opinion will be of greater interest or weight than that of Prebendary Webb-Peploe, Hon. Secretary of the Evangelical Alliance. We quote the Prebendary's letter in full as published in the *Westminster Gazette* of March 22nd:—

"It is not customary, nor could it be beneficial, for ministers of the Gospel to take part generally in the discussion of national affairs, which rightly and necessarily are dealt with by Parliament, for their opinions are strongly divided on political matters, and clergy and ministers can only fulfil their high calling by keeping altogether out of party strife and disagreement.

"But when, as on Monday, March 13th, the Foreign Secretary of Great Britain is moved to quote the words of the President of the United States, in which that eminent statesman pleads for universal arbitration with pledges from nation to nation against all war, and the British Foreign Secretary gives his heartfelt adhesion to this proposal, it does seem to be both becoming, and indeed incumbent, that, to the utmost of their power, all ministers of the Gospel (which is specially the gospel of peace upon earth) should give expression to a sense of heartfelt gratitude and joy that one at least of our national leaders should have put forth such 'bold and courageous words' (to use his own expression) as those of Sir Edward Grey. *He* was speaking of the words of Mr. Taft, but the words of our Foreign Secretary are equally bold and courageous, and with deep gratitude to God and hearty thanks to the speaker, I trust that throughout the length and breadth of the land these brave utterances of two leading statesmen will be pondered, spoken of, and digested until, as we may hope, they may be used by God to bring about a real and far-reaching understanding not only between Great Britain and the United States of America, but between all civilised nations in every part of the globe.

"With this end in view, I feel justified (though contrary to my usual habit and to my view of a minister's duty) in so far interfering in political matters as to express my deep gratitude for Sir Edward Grey's words upon arbitration, and my hope that from all parts of the Empire there may appear, both in Parliament and in the Press, a cordial acceptance of the principle that he has expressed.

H. W. WEBB-PEPLOE."

Notes.

We devote considerable space in this issue to a verbatim report of the meeting held at the Church House, Westminster, on February 25th, to protest against the *Ne Temere* decree of the Vatican. Testimony is supplied to the efficiency with which those who are entrusted with the management of the official duties of the Alliance fulfil their task by the fact that this splendid and influential meeting was called together in the brief space of four days! Within three days of the Church House meeting, too (one day being a Sunday), every member of the House of Lords and the House of Commons received by post a printed copy of the resolutions passed thereat.

It is added testimony to the virility of the Alliance movement, and to its influential following, to state that from 400 to 500 people, including some of London's most prominent citizens, responded to the invitation, given with necessarily brief notice.

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SINCE the meeting at the Church House (reported in full elsewhere), and subsequent to the motion by Lord Donoughmore in the House of Lords, official and important information has been received by the Alliance from the Secretary of State for the Colonies, and from other sources.

The following letter refers to resolutions passed at the preliminary Conference on February 25th :—

"*Downing Street,*
"*9th March*, 1911.

"Sir,—I am directed by Mr. Secretary Harcourt to acknowledge the receipt of your letter of the 28th February, transmitting a copy of resolutions passed at a Conference held on the 25th February, on the subject of the attitude of the Vatican towards mixed marriages.

"2. As regards the second resolution, which refers particularly to the island of Malta, I am to inform you that the question was carefully considered by the Earl of Crewe in 1908, a date which was subsequent to the promulgation of the Decree '*Ne Temere*,' and that his lordship decided that legislation on the subject was not practicable, a view in which Mr. Harcourt concurs.

"I am, Sir,
"Your obedient servant,
"G. V. FIDDES.

"The General Secretary,
"EVANGELICAL ALLIANCE."

On March 9th, Mr. A. C. Morton, M.P. (Sutherlandshire), asked the following question on behalf of the Alliance in the House of Commons :—

"*66. Mr. Morton.—To ask the Under-Secretary of State for the Colonies whether he has yet received a report from the Governor at Malta as to an enquiry promised last year with regard to marriages at Malta."

The reply to this question was that the report had been received, but that it was confidential, and further that Mr. Harcourt "is satisfied that it would not be practicable to take any steps in the matter."

In *The Times* of March 10th we find the following in the Parliamentary Report :—

"THE *NE TEMERE* DECREE."

"MR. KELLAWAY (Bedford, Min.) asked the Prime Minister, in view of the alarm aroused in the evangelical churches of the United Kingdom by the promulgation of the *Ne Temere* decree, whether the Government would consider the advisability of using their influence to secure the withdrawal of the decree so far as it affects this kingdom.

"MR. ASQUITH (Fife, E.).—The Government would be glad to see the misapprehensions, which the promulgation of the decree has undoubtedly created in some quarters, authoritatively removed, but it is not a matter in regard to which the machinery of diplomacy is appropriate.

"MR. KELLAWAY.—May I ask the Prime Minister whether the Registrar-General has not already approached the Archbishop of Westminster in this connection, and whether representations through that channel cannot be strengthened?

"MR. ASQUITH.—I will consider that.

"MR. MOORE (Armagh, N., Opp.).—What are the misapprehensions to which the right hon. gentleman refers?

"MR. ASQUITH.—I think they are notorious."

Our readers will judge from the above correspondence and information that it is of first importance to awaken public interest in the menace to civil and religious liberty created by the promulgation of the *Ne Temere* decree in the United Kingdom, and the Council are now considering arrangements for the larger public meeting hereon, which (unless the decree, in the meantime, be withdrawn) will be held in the autumn.

The full text of the *Ne Temere* decree is included elsewhere in our columns. The following is an extract from the official translation :—

"Those who, otherwise than in the presence of the parish priest or of another priest acting with the licence of the parish priest or the Ordinary, and in the presence

of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders altogether incapable of so contracting marriage, and decrees that contracts of this kind are NULL AND VOID."

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THE letter from the Lord Bishop of Saskatchewan, which is included under a special heading, evidences the widespread interest which is being aroused in the Coronation "Day of Intercession." It is glorious to know that in the remotest corners of the Empire, Christians, individually or collectively, will, on June 21st, be bearing up our King and Queen, and the nation generally, before the Throne of Grace. Orders for the attractive "Letter of Invitation and Topics for Intercession" are pouring in—40,000 copies already having been requisitioned. We trust this matter will be yet more heartily taken up. Much impetus will be given to the movement if our readers will personally order 100 or more copies for transmission to friends, or for local distribution. Perhaps some, too, will speak to local Clergymen or Ministers and endeavour to secure the circulation of the leaflet throughout Church congregations, or at any public Coronation service which may take place locally. The Topics, &c., are supplied at cost price, 1s. 6d. per 100 post free. An announcement hereon will be found on page 2 of the cover.

In London, united "Coronation" meetings will be held in the Queen's Hall, Langham Place, on Wednesday, June 21st, at 11 a.m., 3 p.m., and 8 p.m. The organisation of these great gatherings is in the hands of a special committee consisting of Lord Kinnaird (Chairman), Revs. F. S. Webster and F. B. Meyer (Hon. Secs.), Mr. Albert A. Head (Hon. Treasurer), and Messrs. J. T. Budd and Henry Martyn Gooch (Honorary Organising Secretaries). We speak for these Metropolitan meetings the prayers and attendance of all who can possibly be present. Due announcements will be made as to tickets, &c. In the Provinces and throughout the Empire the Council hope that many similar united meetings, under the suspices of the Evangelical Alliance, will be arranged, either on the date appointed for the "Day of Intercession," Wednesday, June 21st, or on Coronation Day. In this matter, affecting the interests of our King and Queen and Nation, let it truly be felt and seen, "Ye are all one in Christ Jesus."

As promised, we include in this issue a special "Universal Week of Prayer" supplement, from which an idea will be obtained of the truly world-wide nature of the historic and favoured "Week of Prayer." The reports are by no means selected, they are inserted just as they have come to hand, and they only represent a fraction of the numerous home and foreign centres where the Week of Prayer is annually observed. In some cases touching thank-offerings have accompanied the reports, evidencing self-sacrifice on the part of many; in some cases of native congregations. This appreciation of the work of the Evangelical Alliance is specially valued, and the gifts assist the translation and printing of the Week of Prayer Programme in new languages—the demand for which increases annually.

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WE regret to hear that in some places, chiefly in England, the first complete week of the new year—sacred by history and many claims to the Evangelical Alliance and the Week of Prayer—has been appropriated by local bodies for the purpose of prayer meetings other than under the auspices of the Evangelical Alliance, and in certain instances not in harmony with the world topics for daily prayer as issued by the British Organisation. It has ever been, and must ever be, one of the happiest and most useful features of the Week of Prayer that the Programme is *universal*; it not merely binds Christian hearts in prayer, but unites them in definite petitions, offered in many languages, but all through the "One Lord" to the God of Nations. To break this continuity of thought and petition is a serious responsibility. The subject is engaging the attention of a special Sub-Committee of the Council.

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Our Annual Meeting will take place this year somewhat later than usual, in order that Colonial friends and members of the Alliance visiting London for the Coronation may have an opportunity to attend. We hope to meet many such, and shall be glad if they will announce their intention of visiting London during June, so that they may not be overlooked when the usual invitations are sent out. The Annual Meeting will be held this year at the Church House, Westminster, on June 12th, Lord Kinnaird presiding. The speakers will include Sir Andrew H. L. Fraser, K.C.S.I., and the Venerable Archdeacon Madden.

Evangelisation in Russia.

Two letters have been received from our friend Mr. Podin since the last issue of EVANGELICAL CHRISTENDOM. These letters are of a touching and inspiring character, and we give them, with but slight correction, in Mr. Podin's own words.

Revval, January 1911.

Dear Mr. Gooch,—"O, how great is Thy goodness which Thou hast laid up for them that fear Thee: which Thou hast wrought for them that trust in Thee before the sons of men!" (Psalm xxxi. 19).

I cannot do otherwise in closing the past year, as I gased upon the wonderful way and looked upon the work that the Lord permitted me to do, than exclaim "O, how great is Thy goodness!" Is it not a wonder that the Lord has called me a poor, not much learned as some in our days are, not very strong in body, to go such a strange way and bring the Gospel in towns, districts and places where, as in many places, the Gospel has never been proclaimed, and that I have been enabled to distribute the Word of God to people who, for various reasons, had never seen a copy of a New Testament; and to bring the Gospel to souls whose feet are chained that they could not walk to get the Word of God?

I am glad to let you and all other Christian friends know who have been used as instruments in the hands of the same Lord (who used me) to help me, to uphold me, to strengthen my hands with their means and prayers, that I have in my weakness carried the Gospel to over 17,000 poor prisoners, and given away to each one who could read a copy of the New Testament or portion of the Word of God! I ask God my Father, and Jesus my personal Saviour, to thank the dear friends of the Evangelical Alliance for your gifts that have helped me to travel and pay my way and that I have been able to leave my family assured they have the necessities of life. I would express my heartiest thanks to other friends, the supporters also of the British and Foreign Bible Society, who have stood by me these five years so that I have been able to do a work which only eternity will reveal, and there will each one get his reward. I would also thank other friends who in many ways have on my journeys, in my loneliness, cheered and strengthened my heart. I can only say the Lord is true, He will never forget the labour of your love, but will recompense to each one so that you may hear the sweet words ringing in your ears, "I was in prison and ye came unto me." The Lord bless you.

Allow me to give a picture of my last journey with which I closed the old (1910) year. I left my family on December 7th and had on my list some prisons where they mostly needed the Gospel, after having visited several prisons with over 1,000 prisoners, a great many of them condemned to hard labour for life. I felt so weak that I scarcely had courage to face the next prison, with about 1,000 all condemned to hard labour. I sent a telegram to some brethren in the South of Russia and asked them to come and help me. On my arrival in Herson I received a telegram that a dear servant of God was coming to help me. I tried at once to arrange in the prison, brought the books from the station and rested the remaining hours of the day, praying for blessing. On December 16th my friend arrived and we commenced our work at once. One who had never seen such a picture would be quite surprised to see hundreds of men all chained, hands and feet fastened in iron that they can only lift their hands as far as to reach up to the mouth. These men were not from the lowest class, but from all classes and nationalities. We had several meetings with them, where we showed them, to some perhaps for the first time, the only Saviour who is ready and willing to save each one. They listened most attentively. At 4 o'clock in the afternoon we finished our work among the worst of criminals. But the governor had told me the day before of a prisoner who in his desperate state had been so wild that he had broken his iron bedstead, table, and other articles in his room, and having gotten an iron bar from his bedstead he was going to kill anyone and everyone. The governor of the prison was called, and the warders with loaded revolvers were only waiting the command to shoot him dead. The governor was a good man, and instead of killing him he thought how it might be possible to save such a man. He ordered huge bags to be filled with straw, and then several men ran at him pushing the straw bags before them and so crushing him down under the straw bags, until his hands were put in chains that he could do nothing. After finishing our work among others, we entered his cell, where he was by himself. I commenced to speak in love to him, telling of the great love of our God and Saviour. He would not speak a word. After a long silence he opened his lips and spoke blasphemous words of our Saviour. I told him, "Whatever you do, do not use such words against our Saviour—He loves you." "There is no God," he said as a second answer. My friend, a dear servant of God, spoke about God and how he had found Him. I said at last, "I will pray for you," and he replied, "You can pray if you like." So we left this man, leaving a New Testament with him.

We returned to our hotel to take some refreshments, as we had another party of about 500 men that we were to see and address at 5.30 the same evening. On our arrival we met a priest who had heard of my work and had come to see what it was. Soon we entered a room, where 260 criminals were standing before us. Looking at them I forgot everything about me and spoke of a present Saviour and His love and power to save even the vilest offender. I showed from the Holy Scriptures that there has never been a man too bad whom Jesus could not save, and told them how we could know and be sure of being saved and forgiven. (I wonder if all who will read these lines know that they are saved. I would ask such a one to take Jesus now

and you will experience that your fetters of sin will fall away, and you will know what it is to be free. Trust Jesus and His holy Word; His grace is free.) After I had finished my work the priest gave a real Gospel message, speaking in the same way. After finishing he turned towards me, made a deep obeisance before me, and thanked me heartily for my love and the book that I had for each one of them.

When the priest had finished, the governor of the prison, standing the whole time with his staff close to me, said: "I must say the last word. Children, I am your governor and I have been governor of the prison for seventeen years. In these seventeen years I am well acquainted with your pains at heart, sorrows, difficulties, despairs, and loneliness. In these seventeen years I have never seen a man like this Adam Podin, who has come over 2,000 versts to visit you. I have not seen any man in these seventeen years who has visited in this way, bringing to you such a Gospel. You noticed from his dialect that he is in no relation with you, but without making any distinction of Church or creed, language or nationality, he has shown his love to us all alike. My advice to you is—read this book when you are lonely. You heard from the missionary that this book speaks of a Friend, Jesus. When you are downcast, this word can lift you up. When you are in despair, this word can give you peace. If you have to die here, let your faith rest on some of the words, and Jesus will open the door of rest for you." Then he told how they should read. After this speech he removed his uniform cap and turned towards me, grasped my hand, and said: "In the name of my criminals, in the name of my subordinate, I thank you so much for your love." On my way out there came an officer and told me he had seen that fearful man whom I mentioned, and he had told him he cannot go on like this, he will surrender to God and will live a new life. The governor invited us to his house and gave us refreshment there and afterwards sent us to our hotel with his own horses and carriage. So you see how kindly the Lord leads His servants. It was late at night and we felt rather tired, but we were glad, having done the Lord's will.

As I had several other prisons on my list I could not reach my family at Christmas, so we went to Alexandravsk, a prison where there were 190 prisoners. They were put in three groups, so it was very convenient for us. Afterwards we visited the prison hospital and had a nice quiet meeting with the sick and suffering ones. I spent Christmas with some dear children of God, where I again preached every day the Gospel to them. My last prison was Wladimir, 1,400 prisoners. As I had not sufficient books I could supply only one prison, where there were 1,030 condemned to hard labour. I arrived home just at New Year's day and found my dear ones all well.

Many, many thanks for your kind letter and the cheque of £50 which I received yesterday, January 23rd, and have had cashed. I will send an account of my expenses during this year from the money that you have sent to me for travelling expenses, &c.

I have written quite freely for the English friends that they might see how the Lord is blessing and using me, and that your money, as far as a man can see, is well invested, and will bring much fruit.

Yours in Christ, who is coming soon,

(*Signed*) A. PODIN.

Revel, March, 1911.

To the General Secretary, Evangelical Alliance.

Dear Mr. Gooch,—I arrived home January 1st, and was far from being well, so I had to keep my bed for several days. Beside this, I had something to do in my family matters. January 27th I left my family again, and had on my list several prisons, but after all I could not visit more than one of 222 prisoners. On this journey I had the joy to visit Her Highness Princess Lieven, the mother and sisters of His Highness Prince Anatol Lieven, whom you know so well. I spent some four days in their beautiful and picturesque palace in Cremon, in one of the most beautiful parts, and for this it is called the Livonian Switzerland. I look back on those days as days where my spirit, soul, and body were refreshed. One could see how the Lord Jesus is the Head of that palace. . . . It was blessed to join in their meetings to study the Word of God and for prayer. After having spent those days of recreation there I was accompanied by the two young Princesses to the prison where I had intended to go. On our arrival the prisoners, about 200, were brought together in one room, and both Princesses stood in front of the prisoners and sang some beautiful Gospel hymns, so preparing the hard ground on which I had to sow the seed. After they had sung some hymns I spoke for a good half hour, and then they sang again, and afterwards we gave to each one a New Testament. Afterwards I had another meeting with the women, and in the hospital I gave some books away.

Soon after this I went to St. Petersburg, and with Mr. Kargel we visited more than 5,000 prisoners and distributed some 4,000 New Testaments. They were very hard days because such prisoners I had never seen in my life. One prison with over 2,000 single cells, to spend only five to six minutes in each would take days; but I asked the governor to allow the men to come together, and I succeeded in getting them so arranged, and we had very blessed times. There I met several that had seen and heard me in different prisons before and were glad to hear me again. At the same time I made arrangements for several other prisons, and arranged with Dr. Kean that books should be sent to Siberia, and I hope to go there in the month of April, or earlier. I received a letter to-day from Dr. Kean that he has forwarded already my orders to Mr. Davidson in Ekaterinburg that my orders should be carried out. I am sure the dear friends in England will bear me up in prayers that I may return home from Siberia as one who has sown the seed and done the will of God and our Saviour, and we know the seed will spring up and will bring much fruit, which we shall all share in glory.

Now the Lord bless you and all the friends and stewards of God, this is my prayer.—Yours very sincerely,

A. PODIN.

The Tercentenary.

By Sir Andrew Wingate, K.C.I.E.

THE English-speaking world is celebrating the Tercentenary of the gift, in 1611, to the limited British population of that day of the Authorised Version of the Bible, which has since become the cherished possession of "the multiplying millions of the English-speaking races, spreading ever more widely over the surface of the globe." Canada, with the enthusiasm which distinguishes that noble Dominion, not only for what concerns the Mother Country, but her own vital interests, held last month a series of meetings in honour of this event. At Toronto, between 3,000 and 4,000 persons found their way through a blizzard of snow to testify their thankfulness for what this Bible has done for Canada. America is to commemorate in April the part this Bible has had in welding the United States into a strong and righteous nation. British possessions generally, our kinsfolk on the Continent of Europe, and our countrymen in India have, for the most part, joined in the special services on Sunday, March 26th; while, in London, all these various communities have been knit together by the part taken by our gracious King, the American Ambassador, the High Commissioners of His Majesty's over-sea dominions, and many representative men.

From the standpoint of EVANGELICAL CHRISTENDOM, it is particularly interesting to note the paramount influence of the Authorised Version in bringing about this happy unity of the English-speaking peoples. For it might easily have been otherwise. Spain and Portugal gave no Bible to their colonists, and to-day there is no harmony of thought and ideals between the South American Republics and the lands which gave them birth. The years that have been dividing them in sympathies have been separating them in language, so that the Spanish version of the Bible is becoming unsuited for circulation in South America, much as Portuguese is not the tongue of the Goanese.

On the other hand, those who went forth from us to Canada and the States carried the Bible with them. Consequently, the whole of North America and the British Isles not only speak and read one language, but on all questions of right and wrong have a public opinion in common. Drawing their inspiration from the same Book, they can understand each other's thoughts as well as each other's words. Common interests may unite governments in alliances, but only a common Bible, read and reverenced by all alike, can so bind together the families of populations, far sundered by geographical and political conditions, that the English-speaking peoples are now seeking to fetter the war demon and to refer their differences to a tribunal of arbitration. If what was ideal is becoming practical in the judgment of men of affairs, it is because the governments of the greatest Empire and the greatest Republic of modern times can rely on the common sense of their people, possessed of the wisdom which is the unfailing characteristic of the God-fearing mind, to accept a decision which, though opposed to their interests, does not contravene their sense of justice.

Such a banning of the brutality of the war arbitrament from the councils of so puissant a section of the human race would probably have an effect in creating a growing distaste in other nations for armed conflict. It has been asked across the Channel how the French can lay aside the Alsace-Lorraine question? But some sort of home rule has been discussed for those provinces, and their autonomy might be linked up with Switzerland, which already possesses both French and German sympathies. There are many ways of removing a feud if both sides agree that it is better to love than to hate. Is there not a cause of the strength and unity of Germany? Is not the Bible in the homes of a considerable proportion of the population? France without the Bible is certainly not thriving. It has been officially announced that the births in France are now only three-quarters of the number born twenty-five years ago, while the population of Germany has risen during the same period from forty to sixty millions. When England shook off the Vatican, the Bible was appointed to be read in the churches, and a Royal Proclamation in 1541 enforced the order. If France wishes to pass through a similar experience with a like result in national development, let her appoint the Bible to be read in her schools. The remarkable articles of the English daily press on the Tercentenary are worthy of careful perusal by all who have feared to give the Bible to the people.

The movement to make the Tercentenary a notable occasion is not all due to the spirit of Thanksgiving. It is not difficult to trace a note of apprehension also, lest, in the present rush for education, the importance of the Bible in training should be forgotten. Canada has a different aspect of the same problem to deal with. It is reckoned that in 1907 the number of immigrants was large enough to make 554 villages, each containing 500 inhabitants. Last year the arrivals came "a battalion 800 strong a day." Latterly, too, these immigrants have been hailing, not as formerly from the northern countries of Europe, but from the less desirable races of Eastern Europe. Scattered over the vast Far West, it would be difficult enough to reach these newcomers by the human voice; but the number of languages used in Canada has mounted rapidly to 110. Of this total, religious teaching can be given in some thirty languages, so that on Sunday at least seventy to eighty languages are silent. The children of these immigrants would thus grow up without knowledge of God but for this truly wonderful fact—that, in advance of this migration of nationalities, the Word of God has been translated into all these 110 tongues, and pains are taken to supply the immigrants with at least portions of the Bible in their own speech. Still

better to meet the need, Diglots in over forty languages have been supplied, or are in course of preparation. With English on one page and his mother-tongue on the other page, the child will come within the influence of the two great factors in the making of a Canadian people, a common language and a common Bible.

Another danger lurks in these days for our own young folk. There appeared quite recently in *The Times* a letter, over the signatures of the headmasters of our famous public schools, which ought to have been printed in scarlet type across a whole sheet of that pre-eminently wholesome paper, for nothing less startling will attract the attention it merits. Those in charge of our youth are deeply concerned at the "abominable literature," "debasing and demoralizing" in its whole tone and tendency, which during the last four years has been put in circulation. Poisonous books, papers, and magazines have found their way into homes, and are corrupting the moral character of our sons and daughters. Parents and teachers can do something to check this, and public opinion can strengthen the law. It is said that "les apaches" are bred in Paris by still more flagrantly vicious writings. But it is not enough to weed a field. The only effectual way to keep it clean is to sow it with good seed. It is not only missionary societies that are on the look-out for "unoccupied territory." Has not this toleration of evil books been rendered possible because the Bible has been less in the hearts of our children than it used to be? Clergymen complain that in schools, up and down the land, books about the Bible, such as "Bible Stories," or summarised histories, are taking the place of direct teaching from the Bible, so that acquaintance with the Bible, its inimitable language, its plain statements of sins with their terror-striking punishments, the way of escape from them, and the living contact of the Bible with the human heart, are both lost. Culture and education have saved no Empire in the past from the moral corruption to which our headmasters point. Pray God that the Tercentenary has come opportunely to fortify our youth by the daily reading of the Scriptures, and by regularly committing passages to memory. Let this be the lesson of the Tercentenary to all heads of families and schools. A mind thus stored will reject garbage.

EVANGELICAL CHRISTENDOM has stood for unabated reverence for the Word of God from Genesis to Revelation. The Bible is indestructible, and all criticism directed to destroy it will come to naught. But, meanwhile, the reverence of the multitude for the Bible is being weakened. There are facts and tendencies in our national life which are already causing alarm to thoughtful and far-sighted people. Nothing is easier than by whispering suspicion to shake confidence. What occurred in Eden is being repeated in the garden of Christendom to-day, and the Churches will shortly hear the thunder of the avalanche, as the masses, casting off the cords of Biblical authority, seek to sweep them away and, breaking the bands of social and family life, plunge into the orgy of free thought. Let those who assert that it is only the rattle of a few stones become acquainted with the "libres penseurs" of the Continent who mean to banish God altogether. The anarchical fruit of their teaching is not to be got rid of by repression, because the multitude, educated but Bibleless, will produce it faster than it can be plucked. The Tercentenary has come in time to tighten the grip of our Empire on the Bible. Let the whole English-speaking race bend the knee and join in the heartfelt prayer of our already great King, George V., that we may never cease to cherish our "noble inheritance in the English Bible, which in a secular aspect is the first of national treasures, and in its spiritual significance the most valuable thing that this world affords."

During 300 years the Authorised Version has been blessing the English-speaking race. It came "like a broad light in the darkness" of a people who had lost their Bible in a no longer current language. These 300 years resemble the torches, which successively blazed out of the pitchy night upon the irresponsible violence and the unbridled passions of the Midianite forces. First, within our own islands, light after light has flashed upon our laws and prisons, our factories and mines, our hospitals and slums, our drama and amusements, our ships and marts, and before the searching rays, inhumanity, injustice, and uncleanness have fled or shrivelled. Then, the broadening band of light has shone afar into the darkness of other lands, and the appalling cruelties and manifold slaveries of India and China, Africa and a myriad islands, are beginning, terror-stricken, to destroy themselves. This Tercentenary has appeared, at a crisis, like a Gideon, to give to the far-flung circling line of brilliance the shout of coming victory, "The sword of Jehovah and of Gideon"—the Bible and our faith in the living Christ.

For through the murky gloom of increasing armaments gleams faintly the dawn of Isaiah's vision, when "nation shall not lift up sword against nation." Yet, is there not something lacking? Is it not whispered that this is no vision, but another name for racial assertion? and are not other nations somewhat distrustful? Some pledge is necessary. Let the English-speaking people plead for the Jews to release them from their long misery and humiliation, to restore them to the lands of their fathers. With the Centenary of the Bible Society, with the Tercentenary of the Authorised Version, with the dawn of Peace breaking upon a war-wearied world, would it not be of happy augury to approach the Prince of Peace, leading our brother Benjamin with us? Into the heart of Mesopotamia a railway is rapidly penetrating. To make that railway financially successful a large population is quickly needed. To support the population canals are in contemplation. To construct these irrigation projects many millions sterling are immediately necessary. The Jews can and will readily supply the population and the money. All they require is an international guarantee, if they enter as irrigation companies and agricultural colonies, that the stipulations made with them by the Turkish Government will be respected. The opportunity to remove a reproach from the nations and to do a signal act of justice is unique, and Europe and America would be freed from a question which, as Jews increase in number, will ever become more serious.

The Reunion Outlook.

Notes and Comments.

The Manchester Mission. Greatly to the regret of the vast majority of Manchester Churchmen and Nonconformists the proposals to hold a synchronous mission by all the Protestant Churches have been abandoned. A small knot of advanced Churchmen saw in the project the betrayal of Catholicity, and by their uncatholic protestations caused the Free Church Council to withdraw from the plan. The Council regretted the loss of the opportunity for making an effort that would have reached every part of Manchester and would have shown the citizens a common eagerness on the part of the non-Roman Catholic Churches to win souls for the Master. They acknowledged the courtesy of the Bishop, and of those who acted with him, but as the discordant note had been sounded, they withdrew their offer. The Bishop in his diocesan magazine noticed "(1) the courtesy of the Nonconformists in consulting our wishes as to their holding or not holding a simultaneous mission; (2) the loss of a great opportunity to the whole City of Manchester, such as never yet has been made; (3) the readiness with which, at least, one school of High Churchmen as well as Churchmen of other schools, responded to this call; (4) the feeling of greater cordiality between Churchmen and Nonconformists which has resulted although the idea of a simultaneous mission has been abandoned." Good has resulted from the overtures, and the slow working of a better spirit among the mass of Christian people in Manchester will make itself felt even with those whose uncatholic action has thwarted the yearning to give expression to the common desire to work simultaneously for a high and holy end.

Dr. Jowett. The approaching departure of this eminent servant of Christ for New York is a great loss to English religious life. Dr. Jowett has a rare combination of gifts—as an organiser, a preacher, and a thinker he occupies a foremost place in contemporary religious life. His sermons are deeply spiritual, and he subordinates all other activities to the great duty of being an ambassador of Christ. He has laboured earnestly for Christian Union in many and varied ways. His removal from Birmingham is a national as well as a civic loss, for men looked to him for teaching that would help their spiritual life and give guidance in times of difficulty. Some men in positions of responsibility have been led to devote their chief public work to political or semi-political ends. He never fell into this mistake, and preferred to be known as a preacher of the Gospel. In closing a recent address he said: "If anybody in this house to whom I have the privilege to speak is a victim of fearfulness, and you are wasting your strength in prodigal living, go on your knees and take the gift. God will give the spirit of love, power, sober love-power by which you will be able to meet all temptations of the ever-winding way and to stand complete at last. God who gave to us a Son, in that Son will give everything. Amen." The all-supremacy and all-completeness of the Lord Jesus Christ have always been the keynote of Dr. Jowett's teaching, and that message is as needed in New York as it is in Birmingham.

The German Peace Mission. Two influential laymen, Dr. Spiecker (the Sir John Kennaway of Germany) and Dr. Adolf Harnack, have lately paid a brief visit to London in the interests of international peace. They were received by our King, and were welcomed at a representative meeting in the small Queen's Hall, where they delivered interesting addresses. Dr. Harnack believes that the three nations, England, America, and Germany, should draw closer together, because they have the same blood, a common history from the period of the Reformation, and a common interest in social problems and social tasks. In his address he said: "It was a significant advance in the evolution of the European man when the Stoic philosophy recognised and taught the brotherhood of all men. But it was a far greater advance when Jesus Christ proclaimed that we are all children of one Father, and therefore should love one another as brothers. There is the beginning of the great movement to bring together a divided humanity as a union of brothers comprehensive as human life and deep as human need." The ideal is delightful, but can it be brought about by the mere proclamation that

we are all children of God? The very essence of the Christian Gospel is that we are all one *in Christ*. Unless the Headship of the Saviour is acknowledged the mere reiteration of nice thoughts about brotherhood will not suffice. Internally in states we see class struggles, and very often the worst party passions are only kept in restraint by the existence of an armed force. Until the nations recognise their obligation to Christ as Redeemer there will be little hope of universal brotherhood being acknowledged as the compelling force to keep them from war. "Ye serve the Lord Christ" is a much more effective summons to peace than "Sirs, ye are brethren." In the world, ties of brotherhood between different races are very slender, unless they are fashioned by the Lord of Life as a bond of common love to Him.

Dr. Harnack on Criticism. Essential Union can never arrive unless on some common basis, and it is everywhere acknowledged by scholars that the New Testament is the only authoritative document that tells us of the teaching of our Lord when He tabernacled among men. Dr. Harnack as a literary expert repeats the well-known fact that the literary criticism of the New Testament of fifty, forty, and thirty years ago was excessively radical and has had to be abandoned. In other words, the books of the New Testament, considered as literary productions, are now recognised to be the work of honest men who lived in the first century of our era and were contemporaries of our Lord. He, however, looks forward to a time of unsettlement, due to the necessary recognition that Christianity not only presents contrasts to other religions, but also stands in close inner connection with them. He says Christianity is unique, and in its "simplest and therefore its strongest form fully sustains its claim to world empire." Everything depends on what is meant by "simplest" form. Does it mean the plain message of the Saviour, who taught Sin, Ruin, and Redemption by His cross and passion, or a mere pious aspiration to be a member of a brotherhood co-extensive with humanity through a common Fatherhood? If the latter, Christianity may be widely held without having a real Gospel, for we can never forget that "He was called Jesus, for He shall save His people from their sins." Brotherhood on any other basis than that of sinners saved by grace has no permanence and very little to act as a tie that will stand the shock of time and the stress of conflict.

Reunion Movements in Australia. In the *Sydney Morning Herald* the Rev. J. E. Carruthers has written an arresting article reviewing the progress towards Union in 1910. He emphasised the work of the Edinburgh Conference, from which he says "men went away realising intensely that Christ is higher than all, and that unity of life and effort in Him is an object all the Churches must strive to attain and promote." He agrees, however, that no reflective mind left the conference with the impression that organised union of all vital Christian bodies was close at hand. Dealing with his own continent, he records with thankfulness that the Presbyterians, Methodists, and Congregationalists have evolved bases of doctrine and polity which have been generally approved by their supreme courts and have been referred to the subordinate assemblies for discussion. The movement is to be pressed forward and there is a feeling among many that the end should be sought by the more active adoption of practical means in the pursuit of Christian service. "Talk separates, work unites," and co-operation may be relied upon to break down difficulties. Already the theological students of these Churches receive a part of their training in common. The Anglican Church has not stood altogether aloof from the movement, for its General Synod passed unanimously a resolution appointing a Committee "to watch for, and, if possible take advantage of, any opportunity which may be offered for further conference with other religious bodies, with a view to a better understanding of our mutual position, and the furtherance of Union among Christians." The committal of all the chief Reformed Churches in Australia to the programme of Christian Union shows how far the movement has progressed, and we earnestly pray that co-operation in work for God may bring with it a fuller and deeper sense of essential unity in Christ.

Exchange of Pulpits. The remarks of Canon Hay Aitken in favour of inviting eminent Nonconformists to preach in the cathedrals have elicited a series of interesting comments from many religious leaders. We have no concern with the legal difficulties that appear to stand in the way of exchange of pulpits, and regret their existence, but are certain that if there were a deeply felt and universal yearning for Union they would quickly disappear. Many of the correspondents of the *Westminster Gazette* imagined that exchange of pulpits would pave the way for Union. We do not think so, as it is possible for a man to occupy the pulpit of a friend whose views are

diametrically opposite to his on vital points, in order to proclaim one or more ideas held in common. Men never drew nearer by asserting agreement on minor points. They inevitably become more closely knit together by dwelling in God through Christ. Emphasis on those vital Truths which we call evangelical will make those who hold them brethren in the deepest and truest sense of the word and will bring about that co-operative spirit that will in time break down barriers. Physicians have taught us that there is the greatest difference between symptoms and disease. Many complaints have symptoms in common, and the exchange of pulpits may be a symptom of many things different from a real yearning for reunion in Christ. The advocacy of a common philanthropic scheme will make men of the most diverse views take carefully bedged steps to gain a common end, and after this is gained they will separate and go their own way. The quiet, persuasive efforts of the Evangelical Alliance do more to effect that inner oneness in Christ than the more public attempts to conceal differences by exchanging pulpits. When there is a real deep spiritual union between men, legal and sentimental differences will disappear, but as long as their conceptions of Orders fundamentally differ and the Nonconformist minister in a Church pulpit is considered a mere layman by those who invite him, it is hard to see how Union is furthered.

A Contrast. The Church of Rome stands outside the current that makes for Union. Its claims are absolute and their historicity is not acknowledged by students of the New Testament and the early ages of the Church. The Pope has sent a letter to the Eastern Roman Catholic Archbishops laying down authoritatively that unless the Greek Church acknowledges the Vatican Supremacy and accepts Roman Catholic dogma concerning Purgatory, the Immaculate Conception of the Virgin Mary and the teaching of Rome as to the time in which the words of the Canon of the Mass produce the effect of Transubstantiation, there can be no union. The Greek Church holds tenets opposed to Holy Scripture, but it is free from recent Roman errors and Rome never abates one jot of its unlawful terms of communion. Absorption on its own terms is the only conceivable ideal of union for Roman Catholics in their consideration of other Churches. The *Catholic Times* makes this clear.

"Outside the Catholic Church laments are common and sincere that men are falling away from Christian profession and practice. . . . . The evil will continue and increase unless the warring sects come to realise the necessity of the union with the Church which has an infallible guide and rule. From her, directly or indirectly, they took their rise. They denied her teaching and repudiated her authority. Until they retrace their steps and submit to both they will have no peace. Misfortune will await them at every turn."

These are strong words, and if the Roman Church were truly described by them, then submission would be at once a duty and a privilege. Unfortunately, great as are the evils of a divided Protestantism they are not as terrible as those of a decadent Romanism. Men may purchase peace at the cost of intellectual death by joining Rome—they will not escape, however, the awful fact that Rome is losing its hold more and more over the nations it has had longest under its undivided control.

Words and their Power. In "Faust" we read the following conversation:

MEPHISTOPHELES.
At any rate, stick fast to words,
For then an entrance safe is sure
Into the shrine of certainty.
STUDENT. Joined to words some sense must be.
MEPHISTOPHELES.
Quite right, but for the sense be not too keen;
For where ideas fail there words come in.

The use and misuse of "Undenominational" and "Inter-denominational" recalled these lines. Those who favour a common basis of Christianity wish to avoid the odium attaching to vagueness of a supposed character inseparable from the former word by employing the latter, and then are happy in the thought that they have attained their end without any sacrifice of principle. The Evangelical Alliance stands for sense rather than words, for inner reality as distinct from attempts to label attitudes of thought with a long name. We rejoice whenever we find men coming together in recognition of their common faith and love for the risen Master. But we have no anxiety to escape the charge of realising that the things in which we agree are infinitely more important than the things in which we differ. The common basis of salvation through Christ, direct access to Him by faith and acceptance of the authority and inspiration of the Scriptures, makes men realise their essential oneness in Him far more easily than any theory of inter-denominationalism. "In Christ" is a far deeper truth than mere membership of any branch of His Church. The Churches, with their organised ministry of the Word and sacraments, unite

those who are in Christ in separated households of faith, but the members owe all their spiritual activities and privileges to their union with their Master in the one great body. This is no vague conception; it is a dogmatic fact of far-reaching importance.

Luther and the Church. A definition of the Church is given by Luther in the words, "I believe that there is on earth, wide as the world is, not more than one holy general Church, which is nothing else than the community or assembly of saints. . . . . I believe that in this community, or Christendom, all things are common, and each one shares the goods of the other, and none calls anything his own. Therefore all the prayers and good works of the entire community help me and every believer, and support and strengthen us at every time in our life and death. So every one bears his brother's burden, as St. Paul teaches." Luther held very firmly that wherever the Word was preached and the sacraments administered as testimonials of the Word, the Church was to be found, and that its existence "did not depend on Rome or this or that place." He recognised that living union with Christ constituted membership of the Church in which there is no special priest class. No man believed more tenaciously than Luther the great Scriptural fact that the laity are priests, and he recognised that the Gospel has for its end not merely the salvation of souls, but the establishment of the Kingdom of God, a Kingdom in which men live together in brotherly love and in communion with their Saviour. The more the teaching of the great Reformation leaders is studied the more it is found to be filled with Scriptural ideals. Men at that period returned again and again to the pages of the written word for guidance, and the Spirit led them into Truth. If we wish to follow the Master we, too, must seek inspiration from the same source.

Popular Christianity. A recent letter from the Secretary of the Church Pastoral Aid Society directed attention to the many popular ways of collecting money for Church purposes, and condemned such methods as dramatic performances and whist drives. The Rev. F. B. Meyer has lately spoken strongly on the same lines, and thoughtful Christians have long seen the danger of emptying the Gospel message of its spirituality by making it attractively popular. "Pleasant Sunday Afternoons" are not considered enough in some circles, and "Pleasant Sunday Evenings" are now advertised to attract the careless to Church! Has the Gospel been reduced to an instrument to provide entertainment for the people, and has it ceased to be the power of God unto salvation? "Pleasant Sunday Afternoons" have been conducted in some places on lines that are profitable, but the tendency to make the Sunday Evening Service "Pleasant" shows that worship and edification have been forgotten in the desire to provide entertainment. The Reunion of Christendom can easily be brought about if the Churches exist merely to give agreeable entertainments to the people, for Truth becomes of no moment and the provision of amusement involves neither sacrifice nor fundamental principles. In mere worldly matters no reliance can be placed on anything that is not "steady to principles and prefers not the common good before private interest," and in the work of God nothing is of permanent value that has not for its chief aim the bringing of men and women into communion with their Saviour and teaching them their duty to God and man. Life demands something more than mere pleasure if it is to be Christ-like—it must be founded on the life and death of Christ and derive its overcoming strength from the power of His resurrection. The pleasant-service providers are in danger of forgetting this fact.

Bible Study and Christian Union. At a meeting held in the Bible House, Professor Kennett observed that after a generation of neglect the study of Holy Scripture was again being seriously undertaken in this country. Looking round him he saw that no Church could hope to absorb all the others, but he was convinced the joint study of the Bible would bring members of all Churches nearer one another. The professor is right. Men who devote themselves to the deep study of the revealed will of God cannot fail—if the study be undertaken in the right spirit—to be drawn closer together. We have no feeling of bitterness for those who call reverent Bible students "Bibliolaters," for we have all found that the Bible is to us a source of spiritual help and comfort. No other book can ever take its place, and we are convinced that the more it is studied the more it will be found to be unlike any other book. We do not worship the Bible, we prize it as the revelation of God to man, and we know by experience that outside its pages no true source of knowledge of the life and teaching of our Lord exists. All we know of the historical Christ is derived from its pages, and we are assured that the neglect of the Bible is one of the gravest faults of the Church of to-day.

Evangelical Alliance in Western Canada.

THE following letter has been received from the Lord Bishop of Saskatchewan. It evidences the large-heartedness of Bishop Newnham, and is fruit from the recent deputation to Canada from the Evangelical Alliance.

The diocese of Saskatchewan is largely a missionary diocese. It includes Saskatoon, the headquarters of Principal Lloyd's work. Prince Albert is the See-city, 1,800 miles west from Toronto!

"*Synod Office, Prince Albert,*
"*Sask., January 17th*, 1911.

"Dear Mr. Gooch,—Thank you for your letter and card re the Day of Intercession, Wednesday, June 21st. I hope to be able to fall into line with you, and to have the day observed here. Had it been a week earlier our Synod would have been in session, and we could have observed it by all the clergy together. But as it is, it is better, for we can arrange it at the Synod, and the clergy can observe it with their people more unitedly. The last Coronation I was Bishop of Moosonee, among the Indians on Hudson's Bay. I obtained an advance copy of the Coronation Service from Archbishop Temple, and translated parts into the Cree, observed with my Indians the day appointed, and heard three months later that it had been postponed three months!

"We observed the Week of Prayer here, January 1st to 8th. I called the clergy together in December, and arranged the week between us. We had the prayer meetings in union, each minister and myself taking one night, and having the joint meetings in the churches in turn. But it was fearfully cold, the thermometer ranging from 40 to 50 degrees *below zero* (*i.e.*, 72 to 82 degrees of frost), and people hardly ventured out. What with that and its being the first time it has been tried, and the supineness of the people, only about fifteen or twenty turned out each night. I hope it may be better next year.

"Yours sincerely,
"J. A. SASKATCHEWAN."

Evangelical Alliance in Turkey.

"*Sivas, Turkey-in-Asia,*
"*January 28th*, 1911.

"Dear Mr. Gooch,—This time for 1911 we wish to present our thanks to the Evangelical Alliance for another wise and helpful provision for opening the year by the Week of Prayer. The Mission Churches of Sivas and vicinity received the programme as it was translated and distributed by the Mission press at Constantinople, and by our journeys and correspondence with the out-stations we have endeavoured to present with peculiar emphasis the great importance of united prayer, especially in such times as the present, when irreligion and unbelief are coming in like a flood to distract the attention of the people and lead astray many of those even who bear the Christian name.

"In this city of Sivas the Evangelical Church (of about a hundred members) met every evening during the Week of Prayer, and in the absence of a pastor the missionaries and teachers of the Normal School led the services. The attendance was from 200 to 300. After the opening of each session, one by one, a few followed in prayer, rising for this purpose, and a little later, on the call of the leader, the whole congregation would arise, and while standing one followed another in the quick succession of prayer, the change of voice only showing the different intercessors. From the out-stations only one report has yet reached us—that at Endiren, seventy-two miles distant from Sivas. The attendance was 100, and the blessing rich in the tokens of the Lord's presence.

"The significance of such services cannot be over-estimated at such a time as this. Since the dawn of liberty began to rise in Turkey, two and a half years ago, the Adversary of the 'Word of the Cross' has introduced here the various forms of rationalism and unbelief which are now in vogue in Europe. These lands of the Bible are as full as they can hold of pantheistic and fatalistic thought, and this has become very fertile soil for the planting and nursing of a new and 'another gospel' of humanism. The activity of the satanic powers in Turkey at the present time seems to be enhanced beyond anything I have previously seen or even imagined.

"How to meet this flood of the 'wisdom of words' (1 Cor. i. 17) is the question of the hour. I know of no better way than to get out among the people and meet daily their teachers and audiences, according to our Lord's direction in Matt. xxiv. 14. The mighty struggle is on, which must be fought out and won with Christ in the spiritual realm, or in case of failure the Churches will evidently be wrecked; but we are not discouraged, the Lord is with us, and with Him is our hope of victory. We need and ask for your prayers and those of your Council.

"In view of the small number and feeble condition of the Evangelical Churches of all these lands of the Bible I wish to repeat my suggestion of two years ago—that the Evangelical Alliance send out a representative to Turkey. To me the time now appears to be ripe for it. All the races of this country *seem* to have settled down into the *expression* of the purpose, to let all concerned make the best use of themselves for the good of the whole. As to the case with the Moslem world, there also *seems* to be a reasonable disposition to avoid the questions of religious liberty, and on this account we are speaking quite freely on all these subjects with the leading men of the Turks and Kourds. It is also perhaps a sign of the times that, at least within the sphere of our own observation, no case of religious persecution has occurred.

"Trusting that the guidance and blessing of our gracious Lord may continue to rest upon the Alliance, and that the organisation may grow stronger and enjoy a more extended influence with each passing year,

"Most sincerely and gratefully yours,
"HENRY T. PERRY."

The Vatican and Mixed Marriages.

The Evangelical Alliance and the "Ne Temere" Decree.

ONLY an extraordinary occasion can bring together a representative London meeting on a Saturday afternoon. Men either do not come to the City or hurry home for lunch, and ladies know that nothing else can be done in town, for all the great shops and stores are closed. Accordingly those responsible for organising public gatherings avoid Saturday afternoons, and most people felt that the convening of a Conference at three days' notice to consider the bearing of the famous *Ne Temere* decree on religious liberty was a daring experiment that would probably result in failure. For many years the Evangelical Alliance has had under consideration the working of the legislation of the Council of Trent in Malta, where the position is aggravated by the absence of Civil marriage. The extension of the legislation to the United Kingdom had directed public attention to the evils consequential to the operation of the laws of the Vatican in the British Empire. The Bishop of Derry, who was the first to call—three years ago—the notice of the British people to the attacks on religious freedom of Protestants, accepted the invitation of the Council to address the Conference, and the Earl of Donoughmore—an Irish peer who has thrown himself heartily into Christian work — consented to preside. Lord Kinnaird and other influential laymen supported the Chairman.

A large audience assembled, consisting of men whose names are household words in the Evangelical world. Politicians were not present—not a single Irish member of Parliament attended—but the best elements of our religious life, irrespective of party, were to be found in the Hoare Memorial Hall. A number of ministers came from the suburbs to express their sympathy with the objects of the Conference, and specialists on the Marriage Law, who rarely are attracted to any public gathering, were to be seen among the audience. Seldom on a Saturday afternoon have so many people, at such short notice, given up their usual weekly half-holiday to listen to addresses on a subject that is technical and concerned with one aspect of life affecting citizens of the Empire, who have taken a step which every member of the audience disapproved. No one supported "Mixed Marriages." They are abhorrent to all who value religion and a common view of the highest interests in the home. But all felt deeply that those who were unfortunate enough to contract such alliances should not at the will of the Vatican be subject to social consequences that embitter life and make them outcasts and their children illegitimate. They resisted strongly the decree which said in effect: "You shall be married by my agent, in the manner I command, or else I denounce you as a fornicator, and I attach the stamp of illegitimacy to your children." As the meeting proceeded it was seen clearly that this meant an inducement to Protestants by threats of pressure of the strongest social kind to abandon their faith and to pour contempt upon the ministry of Protestant Churches. A Roman priest may marry a Roman Catholic to a Protestant who fulfils the conditions of the Roman Church, and the marriage is valid; if a Protestant minister officiates at the marriage, then the marriage is "null and void"—the marriage is anathema! By a special reservation to Roman Bishops—granted by the Roman Pontiff—if a Romanist has married a Protestant in a Protestant church, and they both wish to continue in matrimony, the Bishop may pronounce the marriage valid. If not, then the Romanist partner, if unwilling to continue in the married state, is forced to abandon the Protestant, and—as has been admitted by eminent Roman Catholic divines—must take possession of the children!

The Bishop of Derry, in a powerful speech, quoted the Canon of the Council of Trent: "If any one shall say that the Church could not constitute impediments dissolving marriage, or that she had erred in constituting them; let him be anathema." He showed with irrefutable clearness that Rome's law of marriage is geographical and time-serving. Germany will not have the *Ne Temere* decree, therefore it is excepted from its operation. Since the Council of Trent until April, 1908, a period of 345 years, the United Kingdom and the British Empire—with the exception of Malta—have not had, as the recent decree says, "the benefit" of the legislation. Now the "mercy" of the Roman Church is withdrawn, and marriages "always sinful" are pronounced

"null and void." The Bishop showed how the decree interfered with family life, and subjected in an unjust and unscriptural manner men and women to severe penalties. He protested against the "audacity" of the Roman Church in legislating for those who are not members of its communion, for the force of the blow falls on the non-Roman Catholic who for conscientious reasons refused to be re-married in a Roman Catholic chapel by a Roman Catholic priest, after having been lawfully married in a Protestant church by a Protestant minister.

Usually when the chief speaker sits down there is an exodus from a meeting. This *Ne Temere* Conference was an exception to the rule. The audience had assembled not to hear an individual speaker, but to get information and to show their indignation against a policy. The departures were very few, and practically the entire gathering heard the addresses of the other speakers, and listened to the able and enlightening legal and historical exposition of the Maltese question by Mr. A. H. Habershon, who showed that the Roman Church in Malta practically determines the local marriage law. In a rousing speech Lord Kinnaird emphasised the non-political character of the Alliance and its desire to have justice done to all citizens of the Empire. He warned the audience against any half-heartedness in opposing the pretensions of Rome, and gave his whole-hearted support to the efforts that are being made to secure the withdrawal of the decree.

After votes of thanks had been proposed to the Chairman and the Bishop of Derry, the meeting concluded with the benediction. Public opinion has been focussed by the addresses delivered, and the resolutions sent to all Members of Parliament have had influence on their minds. The Conference advocated the summoning of a great public meeting to declare the convictions of Evangelical England on the boldest recent intrusion of Roman discipline in the affairs of British life; and it is certain that unless the voice of those who love civil and religious liberty be not heard, the decree will be a source of domestic unhappiness and grave wrong to people who are so foolish as to contract mixed marriages.

We give a verbatim report of the addresses, the meeting being held in the Hoare Memorial Hall of the Church House, Westminster, on Saturday afternoon, February 25th, the Rt. Hon. the Earl of Donoughmore presiding.

After opening prayer by the Rt. Rev. Bishop Hassé (of the Moravian Church), the General Secretary (Mr. H. Martyn Gooch) read a number of letters of apology, all sympathising with the objects of the meeting, and including letters from the Lord Bishop of Durham, the Archdeacon of London, Prebendary Webb-Peploe, Rev. Dinsdale T. Young, Captain Wade Thompson, Mr. W. D. Cruddas, and others.

Lord Donoughmore.

The Earl of Donoughmore, who, on rising, received hearty applause, said: My Lords, Ladies and Gentlemen,—The organisers of this meeting have done a wise thing in calling it together, even at the few days' notice that they had at their disposal. I feel also, I need not assure you, that they have paid me a very great compliment in asking me as their guest to undertake the very light duties of Chairman.

The principal matter that is before us, of course, and in all our minds—and it is no derogation, I think, to the second and certainly important resolution upon the paper to say it—the object that brings us together, is what is known as the *Ne Temere* decree, which the Church of Rome is now attempting to enforce in the British Isles, after contenting itself with not making that attempt for centuries. It is a matter that vitally concerns us as Protestants, not, of course, only in Ireland, but all over the British Isles and throughout the British Empire. If we allow it to pass without protest, and further without getting it nullified, we shall be most seriously endangering the liberties that we have enjoyed, and the liberties for which our forefathers fought and suffered in years gone by.

Now the first resolution, which will be submitted to you by my right rev. friend the Lord Bishop of Derry, my distinguished fellow-countryman, is concerned with the matter of this decree, a decree which goes far beyond any rights that I know of that any other Church has ever claimed for itself. All Churches claim, and rightly claim—and I claim it for my own Church, as you would claim it for yours—perfect liberty to regulate the actions of their own members. If this *Ne Temere* decree had solely been concerned with the rights of Roman Catholics amongst themselves I should not have objected to it; although if it had been in any way antagonistic to the civil law of the land I should have regretted it, and I should have expected the Executive to see that whatever the desires of the authorities of the Roman Catholic Church might be, no man was deprived of his civil rights in antagonism to the civil law of the land.

But it is quite evident, in even a cursory examination, that the *Ne Temere* decree goes far beyond that; and more than that, that it was promulgated with the object of going further and beyond that. I am bound to say that in the short opportunities I have had of reading the defences that are being published for this decree—defences that have been rather slow in coming forward, although high authorities of the Roman Catholic Church are now beginning to take some action in the matter—I have been very much struck with the attitude taken up. The claim that is made,

and that shows that it has been in their minds all the time, is that if, as they consider, the consciences of their own people are affected by their actions with non-members, the rights of those non-members must be subordinated to their wishes.

There is nobody in this room who does not object to mixed marriages—who does not desire not to encourage mixed marriages; and I think, as a matter of fact, that we Protestants go a good deal further than the Roman Catholic Church in our objection. Whenever I do hear of a Protestant friend contracting a mixed marriage it invariably makes me sceptical of his Protestantism. I go even so far as to say this, and perhaps in saying it I may not find myself in agreement with everybody in this room, but I would rather lose a friend to our Church than see them attempt to go through life in that rotten condition of a mixed marriage.

But that is not the view of the Roman Catholics. Only yesterday I was sent by some kind friend, I do not know who, an article issued by the Catholic Truth Society on this very subject. I have no doubt it is genuine, for there is the fact stated at the end of the pamphlet that it is published by them at their address. I have no doubt, therefore, that it is genuine. It contains the statement of a distinguished Archbishop of the Roman Catholic Church who died now twenty years ago, and I was, I was going to say, rather amused to see that he lays it down that it is not, after all, such an objectionable thing if—and such cases there undoubtedly are—the marriage bell ends in the conversion of the "non-Catholic." Well, I am bound to say that is a new feature to me, that marriage, *i.e.*, a solemn protestation and plighting of troth before God, should be used, or even smiled at, as a method of conversion! It seems to me as coming, very curiously, from a distinguished member of a Church which, unlike us, regards marriage as a Sacrament! I should be very sorry if the Sacraments were to be used as a tool for proselytising.

But be that as it may, every one of us, I am sure, desires to discourage mixed marriages. But because you desire to discourage mixed marriages, you need not be offensive in the process. Offensiveness is never excused, however good your motives may be. But there is no question that the wording of this decree, and its action, are equally offensive. The operative part of the Decree is given on your agenda paper, as follows: "Those who otherwise than in the presence of the parish priest himself, or of another priest acting with the licence of the parish priest or of the Ordinary, and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders altogether incapable of contracting marriage thus, and decrees that contracts of this kind are null and void." But may I take it a little further? What does this really amount to? It amounts to saying that whilst this form is necessary for Catholics amongst themselves and for Catholics who marry non-Catholics, every other form, whether allowed by the State or any so-called heretical sect, is invalid; that any such form is as worthless as a form invented by the parties themselves, and useless as if no form whatever were observed, and that any who disobey this law are living in concubinage and not in lawful wedlock.

I cannot help saying in passing, ladies and gentlemen, that we were urged a year ago to take certain words out of the English Statute Book on the ground that they were offensive. I wonder what our Roman Catholic friends think of a state of things such as this? This represents in the most aggressive possible form the claim that we and our forefathers have been fighting for centuries. The Roman Catholic Church has no right to constitute itself an *Imperium in Imperio*. She is entitled to all the rights in these islands that we claim for ourselves, but the only law that we recognise as being the law of this realm, that all other laws must give way to, is the law that is made at Westminster, and not law that is made at Rome.

Now the criticism, or perhaps I should say, the agitation, that is rising, and daily rising, in connection with this matter, is centred chiefly round the case of Mr. and Mrs. McCann; a case, of course, with which the Presbyterian Church is primarily concerned, but as to which there is no disagreement in any of the Protestant denominations in Ireland. Though I had not intended to refer to this case at all in detail this afternoon, as I reached this hall Lord Kinnaird mentioned to me that he thought it was a pity that no direct answer had been made, or that a direct answer had not been fully enough made, to certain allegations made in answer to us in the House of Commons in connection with this case since those allegations had been made. Just as I started to come down here this afternoon a document was put into my hands that has been sent over from Belfast dealing with these answers. Perhaps it is desirable that I should refer to them very briefly, because they will be referred to fully, I promise you, in the debate on Tuesday next that we are going to have in the House of Lords. I have only had time to look through this document once as I drove down to this meeting, and therefore you will forgive me if I am a little halting in going through it; but I think it does convey a complete answer to the answer that has been given to us by the other side.

Firstly, let me say that with true gallantry, our Roman Catholic friends' answer has been to blacken the character of the woman, Mrs. McCann. That I can answer. Curiously enough, one cannot help saying in passing, they were a very long time discovering that defence of their action. A great deal of controversy has been going on in Ireland on this case, since the first of November, and it is the first we heard of it in the House of Commons the other day. But that is not the first point this document brings out.

This first point this document brings out is the answer to the contention that has been made that the case was only raised because of a General Election, and it was desirable, as the Nationalists say, to "beat the Orange drum." The answer to that is that the principal action in this case was all taken early in November, and that really the whole thing culminates in, I think it was, a sermon

that was preached by Mr. Corkey on the 15th of November. You will remember that nobody knew there was going to be a General Election till November 15th, and before that date, on November 13th, all the first steps had been taken in the case, and it was quite obvious that the case had been thoroughly raised and published through Mr. Corkey's sermon, which summed up the whole thing to date on November 13th. So I think we can claim that our friends in Belfast are absolutely cleared of the charge that they raised this for political purposes. There would have been no object in raising it, for nobody knew there was to be a General Election.

The second charge made is—it does not affect the case in the least, but it is raised—that Mrs. McCann was a terrible character, and led her husband an unhappy life. Well I have here copies, attested copies, of letters from the husband to his wife, and I need only say that they are, amongst other things, ornamented with those crosses which we all used in our childhood, and which everybody knows are intended to convey affection. Those letters have been published, and it is not necessary to read them to you. They have been published in a letter of Mr. Corkey's which has found its way into the principal English papers, and I think they can claim to sufficiently dispose of that part of the case.

The third claim is that there were sad domestic quarrels and that these accounted for the absence of the husband and the removal of the children; and you will remember that Mr. Devlin told a story of how the police had to come in—I am speaking from memory—and separate the parties. The document I hold in my hand states that the only instance which could give any grounds for saying, as Mr. Devlin did, that the police had to be called in frequently is—now this is the true story—that on one occasion McCann got drunk and became violent in the house. A policeman was called in. He appeased Mr. McCann, but advised Mrs. McCann to go to a neighbour's house for the night. She did so, and on the following morning she went to her mother's home near Ballymena. McCann followed, and she returned home with him. That may be a very unfortunate instance, but I think you will all agree that it was not very discreditable to the wife.

But do not let us lose sight of the true nature of the case. Even if Mrs. McCann was the worst character that walked this earth—and she was not—she is entitled to her civil rights, and her civil rights have been and are being denied her. It is only by looking to her Protestant friends in other parts of the British Isles that she can hope that these rights can be restored to her, or better still, that the withdrawal of these rights from her and others may be prevented by the withdrawal of this *Ne Temere* decree.

The Lord Bishop of Derry and Raphoe.

My Lords, and Ladies and Gentlemen,—I have a rather long resolution to read to you as a prologue to what I myself may say. It is this:

"That this Conference, representing Evangelical Churches and Christians, protests against the pretensions of the Church of Rome to determine the validity of marriages legally solemnised in the United Kingdom. It believes that the publication of the *Ne Temere* decree sets up an unscriptural system of ecclesiastical legislation, which is in direct conflict with the law of the land, and is an incentive to breaches of the marriage vow; the Conference also declares that the Tridentine treatment of the offspring of mixed marriages legally and validly solemnised is cruel and inhuman, and is insulting to the Protestant Churches in which they have been solemnised. This Conference therefore heartily endorses the resolution of the Council of the Evangelical Alliance to convene a larger public meeting to ventilate the subject, and expresses the hope that the Evangelical Alliance will be supported in this direction by Christians of every name who value civil and religious liberty."

Now I have to say two things. First of all, do not imagine that this is an Irish question. The law against which Roman law fulminates is the law of England, Ireland, Scotland and Wales; and there is no reason except the mere preponderance of Protestant citizens on this side of the water why what has happened in Ireland yesterday should not happen to-morrow in England. There are parts of Liverpool, there are parts of London, and there are large parts of Glasgow where it might just as easily happen as in Ireland. In Glasgow such a case has already happened, to our certain knowledge. You all know the charms of an Irish row; and therefore, as I am going to speak words of truth and soberness to you, I protest at the beginning that this is not specially an Irish question at all.

In the next place, as you, my Lord, have already most satisfactorily pointed out to us, it is not a McCann question at all. The evil treatment, the scandalous, audacious treatment of Mrs. McCann is only one sample. What we have to do with is the root of bitterness, the *Ne Temere* decree itself. If I have time, I will say something about Mrs. McCann before I sit down. If not, I declare in advance that I agree with every word you have said, my Lord, on that subject; and what is more, I think that the Presbyterian minister to whom, as the phrase goes, Mrs. McCann belongs, has borne the warmest testimony to that poor woman's character, which has been impeached. Did you ever hear of any person whose position was inconvenient to the Church of Rome whose character was not impeached? You remember the "Provincial Letters." You remember Pascal's friend, Father Valerein? Valerein was told by the Jesuits that if they were so minded they had things that they could disclose against him, but they failed to specify them. You remember his answer. It was, "Mentiris impudentissime"—"You are lying most impudently! And now perhaps you will specify your charges!"

I pass now to the question, What is the *Ne Temere* decree? You must go back to the Council of Trent, and you ought to go back to a clause in the Council which has not been quoted, so far as I know, in this matter at all. The Council of Trent

enacted, in the 24th canon of the sixth session, "If any one should say that the Church could not constitute impediments destroying matrimony, or that the Church has erred in so constituting impediments destroying matrimony, let him be anathema." That is the clause which really shows you what the claims of the Church of Rome are. Every Church is entitled to, and every Church will upon occasion contravene the decisions of an ungodly State. Suppose that here in England to-morrow the nation were, under great pressure from an immense number of Moslem subjects in India and elsewhere, to decree the legality of polygamy, you and I, and everyone concerned with Christian Truth and authority, would resist the enactment, and declare that persons who committed such an offence were excluded from Church rights. We are bound to do it at all costs, for the Truth of God and His morality. But that is a different thing from saying we have a right to make a morality of our own. Did you notice what the words I read were? "If anyone should say that the Church could not constitute impediments destroying matrimony." That is to say, "We make a thing to be matrimony one day, and not to be matrimony the day after to-morrow." That is the meaning of it. "Matrimony is a nose of wax. We will bend it to one side of the face or the other side of the face as we choose, and you shall abide by our decision. We constitute impediments destroying matrimony."

And now with this claim you understand very well the enactments which come after. The same Council of Trent decreed this: "Those who otherwise than in the presence of the parish priest," which means those who shall go to any one but a Roman priest for their marriage, "those who otherwise than in the presence of the parish priest himself or of another priest acting with the licence of the parish priest or of the ordinary, and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders incapable of contracting marriage thus, and decrees that contracts of this kind are null and void." So the Council of Trent stated. That is to say, three hundred and fifty years ago the claim was advanced in the abstract, which never was enforced upon us; the yoke was shaped for our necks, which never was set upon our necks until now.

The Council went on to say that this enactment was only to take effect in those parishes in which it was published. It was not published in Germany; it was not published in England; it was not published over large tracts of Roman as well as Protestant territory from that day until three years ago. That is the position of affairs. Well, the new edict goes on to say: "It was prescribed by the same Sacred Council that this decree, which was to be published in each parish, was not to be enforced until thus published; hence it happened that many places in which the decree was not published have been deprived of the benefit of it." This the decree *Ne Temere* proceeds to alter. It declares two things. It tells you that a betrothal or marriage covenant, any marriage covenant whatever, is null and void unless it be in the presence of the parish priest, or of the Ordinary, or of two witnesses. Now, I just ask you to imagine the case of an action for breach of promise of marriage and a few Roman Catholics on the jury and the law of their Church that a promise to marry, a betrothal, a marriage engagement is null and void without two witnesses. So much for betrothal, and so much for the chance of fair play among the peasantry of Ireland, though not, as I have said, specially or peculiarly in Ireland in this matter.

And now for marriage. No marriage is valid which is not contracted in the presence of the parish priest, or of the Ordinary, or of a priest deputed by one of them, and by two witnesses at least. No other marriage is valid. Then it goes on to say that this applies to Catholics and to some other persons, of whom I will tell you presently.

Now I ask you to notice the answer they all give. "It is our own concern. Every Church may govern itself. You make your laws, and they are binding on your people. We," says the Roman Catholic, "make our laws and they bind our own people." I do not want to see too hard a yoke bound on the neck of my fellow-countrymen, but I point out this. The above laws are binding on all persons baptised in the Roman Catholic Church, and also on those who have been converted to it from heresy or schism, even though any of them may have fallen away from the Church, if they contract either betrothal or marriage with one another. That is to say, two persons who have left the Church of Rome, marrying in the Church where they have worshipped God together for twenty years, their marriage is declared to be no marriage, and they are living in concubinage. I call that an audacious insult on other than Roman Catholics. "The above laws are binding also on all Catholics as above if they contract betrothal or marriage with non-Catholics, baptised or not." Is it not rather a cool thing, a fine specimen of the audacity of logic in despair, to tell us, of two persons who have entirely left the Church of Rome, marrying one another in perfect honesty, that their marriage must be null and void unless they have the extreme good fortune to find a priest ready to marry two such persons out of pure benevolence towards mankind?

But you observe that there have been persons who have left the Church of Rome before now with children of tender age baptized in the Roman Church. If two children brought into the Protestant faith at six months old are ever after married, this insolent decree announces that their marriage is absolutely null and void. Archbishop Walsh tells you plainly that hitherto the marriage would have been a valid marriage. You observe it is then a valid marriage except so far as the Church of Rome has created an invalidity, according to the claim which I have quoted. It is valid except for that, and Archbishop Walsh goes on to say that its tolerance hitherto was a concession to human weakness. It was an act of mercy on the part of the Holy See to temper the rigour of the law, which rigour of the law made such marriages null and void.

Now then, I want to know what marriage is. Is marriage a real thing? Either it is or it is not.

Is such a covenant valid as was valid on the day before Easter Sunday, 1908? The day before that Easter Sunday certain forms were gone through and the marriage is valid and recognised as valid. The day after that Easter Sunday the same forms are gone through, with the same solemnity, and you are told it is no marriage. I want to know what marriage is. Is it an act by a priest, or is it a covenant between man and woman, solemnised as a sacred thing in the face of God? You of all men! I thought you told me that marriage was a holy sacrament—and this is your opinion of it, that for 350 years your Church has allowed it to be profaned, or else you deny the sacredness of that which for 350 years your Church affirmed to be a sacred thing. I say again, it is audacious; and I say your liberties and mine are at stake because of the interference of a Church not driven by necessity to resist the sacrilegious edict of the State—let us say Nero—but denouncing legislation with which it had no quarrel yesterday. The claim of a Church to interfere in such a matter as this shakes to its foundation stone the structure of the liberties of Englishmen.

Why, the Irish Parliament in the reign of Henry VII. passed an Act that all appeals in matters which concerned ecclesiastical property and such like things, all appeals out of Ireland from the Church of Ireland—the phrase is "ecclesia Hibernica"—were invalid and high treason. You find that in the edicts of the Irish Parliament in the reign of Henry VII.; and now it comes to this, that we are to connive at the denial of their ordinary rights to British subjects.

The first pretence is that this that they are doing is no more than legislation for their own people, as we in the Church of Ireland legislate for our own people. The Church of Ireland is not the slave of the State; but we do not create sins in the face of the State. We do not say, "What we allowed for 350 years, and what the State allows, we will now defy the State by repudiating, and by repudiating in the case of those who have not belonged to us since they were infants."

I wonder how many people in this hall are acquainted well enough with this decree and the working of it to recognise how far short I have come from fully describing this agression. For I should further point out that the Church of Rome not only says such marriages were lawful up to that Easter Sunday, but it allows such marriages to continue still over Central Europe. When this decree was about to be promulgated the German Roman Catholics rose in arms against it. The German Bishops resisted it, and they were listened to. But it is not Germany only; it is Austro-Hungary just as much. No one doubts the Roman Catholicism of Austro-Hungary, I suppose, but in Austro-Hungary they refused to accept the decree, and it was not pressed upon them. Therefore seeing it was not pressed upon these, seeing the cruelties that have resulted from it in Ireland and elsewhere, seeing that a Roman Archbishop confesses that it was an act of mercy not to enforce it hitherto, now that it is found out that the enactment is still unmerciful, as Mrs. McCann knows full well, I say we are entitled to claim from the Vatican what Germany has got because Germany stood up and resisted. What Austro-Hungary has got that we are entitled to have also. I say that is not an indefeasible law of God which the Church of Rome for so long has consented to set upon one side as an act of mercy.

And now I come to Mrs. McCann. Have you noticed that from the Roman Catholic point of view the treatment of Mrs. McCann is much more monstrous in its inhumanity than it is from the point of view of you and me? Why so? Because you and I hold that McCann and Mrs. McCann were husband and wife, and he had at least a husband's right over the children. But the priest who instigated the removal of those children held that McCann was not a husband, that he had no claim upon those children at all; and it was knowing this, knowing that from the Roman point of view McCann had no more claim upon those children than any man in this hall, it was knowing this, that McCann was instigated to steal those children from their mother. "We claim," say the ecclesiastical authorities, "that there is no marriage; and, at the same time, we declare that the husband should have the children." Such is the hopeless contradiction, the entanglement beyond all extrication, in which the McCann case is put by the Church of Rome.

I want to know whether all this depends upon whether the couple squabbled or not. Possibly they did, because the police had to be called in. Suppose the very worst that could be said by these scandalmongers, how does it affect the question at all that, honestly believing that the children belonged to her, and did not belong to him, they taught him to steal those children? They taught him more than that. They taught him to steal the furniture, and they taught him to steal the woman's underclothing. Everything except the clothes she stood in was swept away. What was it for? It was in the name of religion; it was for the religion of Jesus Christ that this was done. That is the McCann affair. I do not care about the woman's goodness and sweetness of temper, though I must tell you I believe in it. I would take the word of her Presbyterian minister single-handed against the word of the Members of Parliament who defamed her character.

I told you at the beginning that I was not going to make an exciting speech, but the facts have excited you in spite of me. I do not wonder! It was said in the House of Commons that we should have proceeded by way of civil process. Imagine a civil process against a priest who is absolutely unknown, and whose identity it would be almost impossible to prove. Imagine a civil process without a name. What does the Lord Lieutenant say? He is appealed to, and he answers that he is advised that there is nothing to warrant his intervention, nor the interference of the police. I thought a lady's clothes were stolen? Surely there is a matter for the interference of the police. The police would interfere if you stole a dog in Belfast, but "there is nothing to warrant the interference of the police." Mr. Birrell, in the House of Commons the other night, declared that the police had instructions to use the utmost

diligence to find them! But the Lord Lieutenant had declared that "there is nothing to warrant the interference of the police."

And now here is something really amusing. You have been listening to a great deal of dull talk with admirable patience, but just listen to this; it will cheer you up! Mr. Birrell says that the reason why he has given these new instructions to the police is because the children have been deserted by both parents. You know what that means? It probably means that they have been handed over to a convent. He is asked, does he know that they have been deserted by both parents? He answers frankly enough before the House of Commons that he does not know anything about it, and yet this is his reason for ordering the police to take steps to find them. "I have heard a cock and bull story that the father has left them. I do not know whether they are together; I do not know where they are; I do not know anything about it; but as it has been said that they are not together, I have now for the first time instructed the police to find the children and to find the lady's underclothing." The police told her, she says, that they were not her children, and that they were not legitimate; that she was not a wife and that the children were not legitimate. That was the doctrine of the Church of Rome, and I have shown you that by their doctrine their behaviour is far worse than by our doctrine and the laws of England.

Well, the sole reason why this matter has been raised, says Mr. Devlin in the House of Commons, the sole reason why this matter has been raised is that the Unionists wanted to make political capital out of it. I think you, my Lord, have shattered that figment pretty well. But listen to another form of the same. Mr. Birrell has read the speeches alleged to have been made by a number of Protestant clergymen and ministers, and declares that they thanked God for this case, and that it happened just at this time. I will tell you who they were! They were the present Primate of the Church of Ireland, my honoured and dear friend whose gallantry in this matter deserves all recognition; the Archbishop of Dublin; the Moderator of the General Assembly of the Presbyterian Church in Ireland; several ex-Moderators of the Presbyterian Church in Ireland, all, I suppose, that could reach either the great meeting in Dublin or the still larger meeting in Belfast. Mr. Birrell, who knows as little about them as he knows about Ireland, stands up and tells us that these high-minded Christian gentlemen, whose praise is in all the Churches, thanked God for a crime, that they rejoiced in iniquity and rejoiced not in the truth. There are things one feels, but cannot say! I leave you all to attach such epithets as you yourselves think fittest for such a charge made upon Christian gentlemen like these. But I will say this much: I have the honour of knowing not only nearly all the leading Churchmen of my own persuasion who took part in this agitation, but I have the honour of knowing upon brotherly and kindly terms very large numbers indeed of the Presbyterian ministers in the north of Ireland. I should be an ungrateful man if I forgot the help they have given me many and many a time, generous help, in my work in my own diocese. The notion that such men should stoop so low for the sake of a little paltry popularity and party gain is an audacity. There is one excuse for it, and there is no other, and that is that it comes from a Chief Secretary of Ireland who knows nothing whatever about the Irish people.

There is an old saying that the price of liberty is eternal vigilance. There are no statutes that will preserve your freedom if you allow your statutes to be nullified by insolent and malicious men. The prime aggressor for 1,900 years against the liberty of nations and Churches has been the Church of Rome. It has now struck an insolent blow alike in the face of all Protestant Churches and of the British nation—a blow in the face that was attempted, and attempted in vain, to Germany and to Austro-Hungary. Much of the future depends upon the manner in which the English people, the British nation, at a crisis like this rises to its responsibility and shakes off the torpor, the indifference, the love of party more than righteousness, which are eating out the manhood of the nation.

Rev. T. J. Pulvertaft, M.A.

In supporting the resolution Mr. Pulvertaft said: My Lord Donoughmore, my Lord Kinnaird, Ladies and Gentlemen,—We in England are living in a country where the public conscience is made not by the decrees of any Church, but by right of private judgment, following the dictates of Holy Scripture and proving all things by the Word of God. It matters not to us if the Church of Rome says that what was lawful for 1,900 years of Christendom became unlawful three years ago. We care nothing here, speaking as a whole, for the statement that we were without the benefit of this decree for so many hundred years—350 years—since it was passed by the Council of Trent, though we are told by the Archbishop of Dublin, Dr. Walsh, that it was by the "mercy" of the Church, by the tender mercy of the Church, it was not applied till three years ago. But it has been published in a Roman Catholic community, where the conscience of the people is not made by the exercise of private judgment, by the study of the Word of God, and by the enlightenment of the conscience through the action of the Holy Spirit, but in a community where the Church claims the right to dictate to the consciences of men, to make sinful to-day what was not sinful yesterday, to declare as lawful to-day what is not lawful to-morrow, and to threaten with excommunication of the worst kind anybody who disobeys it. It is in such a country that the *Ne Temere* decree does its greatest injury, for it declares that if a man and a woman married in the House of God, with a marriage blessed by a minister of the Gospel, have changed their minds a few years afterwards, and the Roman Catholic says to the woman, if her husband be a Roman Catholic: "I am tired of you; I shall have no more of you!" and his conscience begins to worry him or perplex him, that he is able not only with a free conscience as regards his inner self, but with the approval of the entire Roman Catholic

community in which he lives, together with the support and the teaching of his Church, to discard his wife, to leave her children fatherless, to have her held up to odium as having lived in sin, and her children go through life as bastards and outcasts. That, my Lord, to my mind, is the real evil of the decree in Ireland and elsewhere.

If I seem to exaggerate the question, let me read the words of one whom I know personally, and who examined me more than once during my university career, Father Finlay, S.J. "The marriage celebrated," he says, "in the Presbyterian Church was wholly invalid. McCann was conscientiously bound to separate from the Presbyterian woman unless she consented to a re-celebration of the marriage, and he is under the gravest obligation to see that the children are baptised and brought up Catholics."

Let me quote again an authority more widely known than the learned Jesuit Father. Lord Edmund Talbot in the House of Commons said: "The priest's duty in such a case was to report the matter to his Bishop, who either by a general authority granted to him, or by an authority which he could obtain, pronounced that marriage valid as from the date from which he was satisfied the two parties wished to continue under the marriage bond." In other words, if the vagabond husband wished to desert his wife he could get from the Church of Rome a declaration, "Your marriage was null and void, and you are a good Catholic and a good Christian in treating it as such."

You see that the assertion of the Church of Rome in these cases is that the children are illegitimate. In other words, we have in this country, as well as in Ireland, a law of the Church of Rome which interferes not only with Roman Catholics, but with Protestants, which says that the children born in wedlock solemnised in a Church of England or Nonconformist Church are bastards and illegitimate unless pronounced legitimate by a Bishop of the Church of Rome. That such an action as that should be tolerated in this country is an outrage on the fundamental belief of every man and woman who regard the State as a Christian State and the denominations in this country as branches of the Church of Christ.

But I would like to bring before your minds a direct analogy to what has taken place in Ireland. Some years ago a great outcry was raised throughout the kingdom because a number of foreigners had married English women—in accordance with the law of the land—but the necessary preliminaries to those marriages in accordance with the foreign law had not been undergone by those foreigners who contracted them. The result was that when they got tired of their wives these foreigners deserted them, went back to their own countries, married there again, and the wives in this country had no redress so long as the husbands were not domiciled in this land. So great was the feeling that the Bishop of London and other Bishops issued instructions to their clergy, and the Registrar-General issued instructions warning them of the evils likely to arise from such marriages. And there was no man or woman in the land who did not in his or her heart condemn the callous cruelty of the husband who acted in this base fashion. But this is infinitely worse. It is bringing into our land an *imperium in imperio*. It is declaring that a foreign power has a right in this country to make men and women who are virtuous, truthful, and good citizens, immoral. It has the right, it says, to make the offspring of these marriages illegitimate in the eyes of that Church; and, as I have said, in the case of Ireland, in the eyes of the great Roman Catholic community there, they are illegitimate, and they are marked all through their lifetime with the stigma of illegitimacy and the brand of iniquity. That is why I feel this afternoon that it is necessary for you to feel strongly and to speak strongly on this subject.

I have a special claim to stand on this platform. I have been for many years very closely associated with a country in which this *Ne Temere* decree has been in operation. You have already heard the decree as quoted by the Lord Bishop of Derry, and you will now see why I said that he stated with "scandalous inexactitude" the real operation of this decree. The Bishop simply knows the McCann case and others in Ireland. He was the first man in Ireland to call attention to this decree. The Synod of the Church of Ireland passed a resolution three years ago as strong as yours this afternoon. It makes my blood boil to hear that we are mere politicians. I never have stood on a political platform since I was ordained; I have never been a political clergyman; I have never even signed a petition against Home Rule, because I believe as a Protestant clergyman I should stand outside the conflict. No, my Lord, we are not politicians. We are men who believe that there are vital principles at stake; that the civil and religious liberty of this country has been assailed as it has not been assailed for centuries, and that it is necessary for us now to put down our foot if we are not to be reduced to that thraldom into which Spain has been brought.

Up to a short time ago there was no civil marriage allowed in Spain. Then civil marriage was allowed in Spain for all who were not Roman Catholics and not subject to the decrees of the Church of Rome. That seems a very nice way of looking at things; but what does it mean? I know hundreds of men and women in Spain who for conscientious reasons have left the Church of Rome in many cases after their children have been baptised in that Church. These people wish to see their children married. And what do I read? These laws are binding on all persons baptised in the Roman Catholic Church, even though any of them may have fallen away from the Church, if they contract either betrothal or marriage with one another. You can see at least, my Lord, how the power of the Church of Rome comes in and says: "This man and woman have no right to be married in Spain, for he is not a non-Roman Catholic. They have been baptised in the Church of Rome, and their children have been baptised in the Church of Rome" (in the case of a widower wishing to remarry or a widow). Therefore they place every obstacle in the way of these people getting married. I have known cases in which by the

obstacles placed in the way by the priest of the Church of Rome, and by the unwillingness of the Government to interfere, people were compelled to wait many years before they were married.

Let me go one step further, and it is this. A few years ago the Spanish Government determined to issue a Royal order that would make civil marriage possible to those who were Roman Catholics. The Royal order was published, and the Bishops of the Church of Rome rose in fury. They protested against it; they called such marriages licensed concubinage and living in sin. One of these marriages was celebrated, and then there came the declaration of the authorities of the Church of Rome in Spain that the *Ne Temere* decree had been published in Spain; it had been accepted by the people of Spain as part of the legislation of the Council of Trent, and that the Church of Rome claimed the right to regulate the marriage of every person in Spain that was in any way subject to its dominion. They threatened that if that law were not withdrawn allowing civil marriages the Concordat would be broken and Spain placed outside the range of diplomatic negotiations with the Pope of Rome and the Vatican. In consequence of that declaration by the authorities of the Vatican the Royal order proved null and void, and it could not be brought into operation.

Yes, my friends, you must remember that you are dealing with a Church that lays burdens upon the consciences of men. In Ireland one of our chief judges said a short time ago, in the hearing of one in this assembly, when the Attorney-General set before him the religious aspect of a certain question: "Mr. Attorney General, do not speak to me on the religious aspect of the question, for I, as a Roman Catholic, am bound to give unhesitating obedience to the word of the Pope." And if we have in Ireland this *Ne Temere* decree published, tolerated, and acted upon without check, the day may come when it will be impossible for an indignant people, without a very great effort, to shake off the burden of that decree. We have now in this country no foreign power levying taxes here, but we have what to me is a much graver position: We have a potentate in Italy laying down the "benefits" that we are to enjoy by having the children of our people declared bastards and their wives deserted. We have a potentate in Italy laying down a decree that strikes at the very root of the civil and religious liberty on which we pride ourselves, that upsets the course of the constitutional development of this realm since the time of the Reformation, and that strives by this move to bring into subjection to it a large body of men and women who are opposed to its teaching, and who, for the sake of peace and quietness and for the sake of respectability among their neighbours, will be persuaded to accept the un-Christian decree.

Therefore I have the greatest pleasure, and I esteem it a very high privilege, to stand upon this platform with Lord Donoughmore, to take my place with Lord Kinnaird, and others whose struggles for religious freedom throughout the Continent of Europe and other lands have won the applause and praise of men of all parties, and to stand here beside one to whom from my youth I have looked as a father in God and who has proved to-day by his speech that he is in the succession of those noble men who are not afraid to seek and speak the Law of the Lord.

Mr. Arthur H. Habershon.

My Lord, my Lord Bishop, Lord Kinnaird, and Ladies and Gentlemen,—I am asked to speak to the following resolution:—

"That as the provisions of the *Ne Temere* decree are in force in Malta, where there is no civil marriage, and as scandals have arisen from the operation of the decree in that island, this Conference appeals to His Majesty's Government to take steps to prevent the recurrence of these scandals, and to grant to the Maltese subjects of the Empire the rights of civil marriage under Imperial legislation."

I want to put in a strong plea for the little island some 2,000 miles or so by sea from this country which is not able to make its voice heard as Ireland. I am not an Irishman myself, and I dare say it is my loss, but from all I can gather I should say that there are many men of the noble stamp of the Lord Bishop of Derry who will be able to voice the needs of Ireland at this juncture. But it is not so with this little island, which is really in worse condition than the general public of this country have any idea. I visited that island recently, and made extensive inquiries into this mixed marriage question. Now the conditions in Malta are far more serious and far more scandalous than they are in Ireland, for in Malta there is no civil marriage at all. Civil marriage exists in almost every country in Europe. It exists in France; it exists in Italy, the home of the Papacy; but it is denied in Malta, an island under the protection of the British flag.

The law of Malta is Canon law, and the fact that there is no civil marriage—and I want to be extremely particular in emphasising this fact—was brought out clearly quite recently in the trial of the man Mylius, when he was brought under sentence for that disgraceful attack upon His Majesty the King. Personally I think his sentence was altogether insufficient for so scandalous an offence. In the course of that trial—and I am quoting from the report of the *Times* of the 2nd of this month—the Solicitor-General asked the Crown Advocate of Malta: "By the law of Malta, is marriage registration compulsory?" The Crown Advocate replied: "It is." The Solicitor-General then asked: "Is it not possible for one to be married in a civil form, without any religious ceremony at all?" To this the Crown Advocate replied: "We have no civil form."

I am not going to take up time in tracing the history of this Malta marriage question—possibly there may be another opportunity when a fuller statement can be made; but I want to emphasise some salient and important facts in connection with the struggle that has been made to obtain some measure of justice for this island. Nearly fifty years ago, as far back as July, 1865, Lord

Cardwell, then Secretary of State for the Colonies, sent a despatch ordering the Governor of Malta to legislate on the subject of civil marriage. That despatch seems to have been pigeon-holed and altogether forgotten. Nothing came of it. But it is noteworthy that the despatch was sent, and considering what has been done, or rather, not done, one is inclined to wonder whether we are not less patriotic and less Protestant than we were fifty years ago.

Later, Lord Salisbury sent Sir Lintorn Simmons to the Vatican to obtain concessions. The visit was unsuccessful. He was told that Canon law only could and would be tolerated in Malta. Later still, in the year 1892, her Majesty our late beloved Queen Victoria, by an Order in Council, directed the Lords of the Judicial Committee of the Privy Council to consider the question of civil marriage in Malta in the light of certain cases representing, on the one hand, the traditional Roman Catholic view, and on the other, that held by the Protestant communities. Their Lordships reported—I am quoting from their report—"Mixed marriages which have been celebrated in Malta by ministers other than those of the Roman Catholic Church are valid." But their Lordships were careful to add that if a case were coming before them in their judicial capacity they might alter their opinion. The consequence of that pronouncement of the Judicial Committee was simply this, that the Maltese lawyers laughed, and I see that many of you are inclined to do likewise. Their Lordships were asked the further specific question: "Whether it is expedient that there should be legislation validating retrospectively all marriages hitherto celebrated in Malta by non-Roman Catholic ministers, and also regulating the mode in which marriages, whether mixed or unmixed, are to be contracted or celebrated in future; and if so, whether such legislation ought to be by the Imperial Parliament or by the Government Council of Malta." Now their Lordships' reply was as follows: "In their opinion, where persons have contracted marriage in good faith and the mode sanctioned by the British Government, and under such circumstances that the validity of the ceremony may be open to question, it is expedient that the matter should be set at rest by legislative declaration." I shall refer to this again before I close.

I want, if I may, in order to have an exact idea of the condition, to show how the Canon law of Malta operates upon the people, and particularly upon our soldiers and sailors. We have some 10,000 soldiers in Malta, as well as the sailors of a large fleet constantly visiting the island. Now if a Protestant soldier—and I am dealing with the soldiers and sailors especially, as the bulk of the scandals are in connection with them, as the other Protestant section is, of course, small—if a Protestant soldier wishes to marry a Maltese girl, and all the marriages are mixed, more or less, there are two courses open to him. If married by a Roman Catholic priest he has to swear the following things: first of all that there shall be no interference with the woman's religion or her practice of it. Secondly, she shall endeavour in every reasonable way to bring him into the Roman Catholic faith. Thirdly, all the children of the marriage shall be baptized and brought up in the Roman Catholic faith. Fourthly, that the parties shall not present themselves, before or after Catholic marriage, before a non-Catholic minister of religion for any religious ceremony. Do you see what a strong proselytising influence is at work in the midst of our Empire and in our forces by this course?

There is, however, another course open. If the parties, the Protestant soldier and the Roman Catholic girl, are married by one of our Government chaplains or other clergy in a Protestant Church, they are regarded as living in sin and not lawfully married at all, and the children as the offspring of an adulterous union. It is rather strange logic, is it not? that if this couple had been married in Germany they would have been perfectly legally married, but if they are married in Malta it is an altogether irregular connection.

The Evangelical Alliance has for many years been active in calling attention to this scandal in Malta. It has been brought up in the House of Commons and out of the House of Commons. After my return home from Malta the following question was put in the House of Commons by Sir Robert Perks. He asked the Secretary of State for War, Mr. Haldane, "Whether a British Protestant soldier stationed in Malta cannot be legally married in Malta to a native of that island without first taking an oath to bring up his children as Roman Catholics, even if the Roman Catholic woman is willing to be legally married to him without imposing such an obligation; and, if so, what steps does he propose to take to remove this disability?" Colonel Seeley, answering for Mr. Haldane, made this reply: "The Secretary of State has no information as to the facts stated in my honourable friend's question, but an inquiry will be addressed to the Governor." I believe that inquiry must be still going on. This is in the Parliamentary paper of Dec. 2nd, 1909. It is not inquiry that is wanted, but action. There is enough information in the archives of the Colonial and other Government offices to satisfy every possible inquiry that can be made and to answer such questions at once.

In closing, what is to be the remedy? It is generally felt that any legislation on the subject to be effective, just as in the case of the Royal despatch of 1906, to which I have not had time to allude, must proceed from the Imperial Government. The local legislature, which is called the Legislative Council, is absolutely dominated by Jesuit influence. In my consultation with the friends there, it was felt impossible to get any measure of justice through the *lex loci*.

Under the peculiar circumstances in Malta this Imperial legislation—and it is for that we are striving—must establish one of two things. You noticed that the Judicial Committee of the Privy Council refused to make any recommendation, but legislation must establish either the legal option of civil marriage for the island, or what I personally consider better suited to Malta, and which was considered by the friends whom I consulted in

authority there to be better suited to Malta—and I am claiming it only for Malta, please understand that; I am not advocating a general law of civil marriage in this country; I am claiming it for Malta under the exceptional and peculiar and difficult conditions of that island—this legislation must establish civil marriage as the law of the island, with religious liberty for its solemnisation in churches according to the various forms of ecclesiastical procedure.

While I was in Malta I came across several heartrending scandals. Some of them have been made public, some of them are not known. It is extremely difficult to make things known in places where there is a predominant Roman Catholic influence. Some of these I may be able to touch upon in detail on another occasion. I ask for Malta that our fellow-countrymen there shall not be dominated by the will and decree of the Vatican, but that this Protestant country should safeguard Maltese homes and happiness in the most sacred relations of human life.

Lord Kinnaird.

Lord Donoughmore, my Lord Bishop, Ladies and Gentlemen,—The resolution which I have to submit to you, and I will do it very shortly, is:—

"That copies of these resolutions be sent to the Prime Minister, the Secretary of State for the Colonies, the Chief Secretary for Ireland, and the Members of both Houses of His Majesty's Parliament."

The time has come when we who intend that our country shall remain a Protestant country, ruled according to the laws of the country, and apart from interference by any outside power, must assert ourselves!

We are thankful to know that Lord Donoughmore is going to raise this matter in Parliament on Tuesday next, when we shall hear further with reference to some points bearing on the subject, points calling for explanation, and other facts which need to be brought before the people of England.

We thank our friends who represent the Press for the way in which they have opened their columns to a discussion of this question. I think also it will be well that there should be more care taken to enlighten public opinion with reference to the subject. We have to remember that Rome's claim that she never changes is as true to-day as ever.

We thank you, too, for having come out on a Saturday afternoon—but how could you spend a Saturday afternoon better than coming to this Conference, rallying round the Chairman and the Bishop of Derry who have come to speak to us? We thank the Bishop most heartily for all that he has said. I think we shall all agree that there are important points now open for our consideration, and that there is a call upon each one of us as Protestants carefully to look into this matter, and to see that the liberty of our fellow-subjects throughout the British Empire is protected, including of course those in Malta. As an Alliance, we are doing all we can, but it is difficult to move the public in the present day, when there is so much apparently of more interest nearer home. But I hope those who love our Protestant heritage, and who love the religious liberty which we give not only to our co-religionists, but to everyone else, will call on our Government to see that we get from them an assurance that our marriage and other laws will be upheld free from interference by any foreign hierarchy or power. On this account I ask you most heartily to pass, and I hope unanimously, the resolutions.

Sir Archibald Campbell of Succoth, Bt.,

in seconding the resolutions said: Lord Donoughmore, my Lords, Ladies and Gentlemen—As a humble individual who does not often appear on a public platform, but realising the gravity of the position in which we are placed, I desire very heartily to associate myself with all that has been said this afternoon, and to second the three resolutions that have been proposed to the meeting.

A gentleman in the audience here rose and said: "I am in full sympathy with the meeting, but I just want to ask, why has not this woman's case been made the subject of an action at law? I am certain of this, that if an action were raised the money would come in freely to support it. I think the poor woman ought to be vindicated before the country.

The CHAIRMAN: I think that matter is agreed, and my latest information is that the matter is being considered by the Belfast Presbytery.

The resolutions were carried with one dissentient.

A vote of thanks to the Chairman and the Bishop was unanimously carried, on the motion of Lord KINNAIRD, seconded by Mr. W. H. SEAGRAM.

The BISHOP OF DERRY dismissed the meeting with the Blessing.

By special permission we are able to append the official translation of the *Ne Temere* decree (published in pamphlet form by Messrs. Browne & Nolan, Ltd., 24 and 25, Nassau Street, Dublin).

The New Legislation of the Roman Catholic Church on Betrothals and Marriage.

DECREE

OF THE SACRED CONGREGATION OF THE COUNCIL, APPROVED AND CONFIRMED BY HIS HOLINESS POPE PIUS X.

DECREE regarding Betrothals and Marriage issued by the Sacred Congregation of the Council by the Order and with the Authority of His Holiness Pope Pius X.

To prevent the rash celebration of clandestine marriages, which the Church of God has, for the gravest reasons, always detested and forbidden, the Council of Trent adopted wise measures (chap. i., Sess. xxiv.) decreeing:—

Those who, otherwise than in the presence of the parish priest or of another priest acting with the license of the parish priest or the ordinary, and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders altogether incapable of so contracting marriage, and decrees that contracts of this kind are null and void.

But as the same Sacred Council prescribed that the said decree should be published in every parish, and was not to be in force except in those localities in which it had been promulgated, it has happened that many places in which the publication has not been made have been deprived of the benefit of the Tridentine Law, remain still deprived of it, and continue to be subject to the doubts and inconveniences of the ancient discipline.

Nor has all difficulty been removed in those places where the new law has been in force, for often grave doubt has arisen in deciding as to the particular parish priest before whom a marriage is to be celebrated. The canonical discipline did indeed decide that he is to be regarded as *the parish priest* in whose parish one or other of the contracting parties has a domicile or quasi-domicile. But as it is sometimes difficult to say whether a quasi-domicile really exists not a few marriages were exposed to the danger of nullity. Many also, either owing to ignorance or fraud, were discovered to be altogether illegitimate and void.

The long-deplored results are seen to occur more frequently in our own time on account of the increased facility and rapidity of communication between the different countries, even those most widely separated. It has, therefore, seemed expedient to wise and very learned men to introduce some change into the law regarding the form of the celebration of marriage; moreover, a great many prelates in all parts of the world, but especially in the more populous cities, where the necessity appears more urgent, have reverently petitioned the Holy See to this end.

It has been requested at the same time by very many bishops in Europe, as well as by others in various regions, that provision should be made to prevent the inconvenience arising from betrothals,* that is, mutual promises privately entered upon of future marriage, for experience has sufficiently shown the dangers of such betrothals, first, as being an incitement to sin and a cause of deception to inexperienced girls, and afterwards giving rise to inextricable dissensions and disputes.

Influenced by these considerations, our Holy Father, Pope Pius X., desiring, in the solicitude He bears for all the churches, to proceed with all caution in removing these inconveniences and dangers, entrusted to the Sacred Congregation of the Council the task of examining the whole question and of submitting to Him the measures it deemed advisable to adopt.

He wished, likewise, to have the opinion on the subject of the advising Committee appointed for the codification of the Canon Law, and of the eminent Cardinals chosen on the special Commission for the preparation of the new code, by whom, as well as by the Sacred Congregation of the Council, numerous meetings for the examination of the question were held. The opinions of all having been taken, His Holiness ordered the Sacred Congregation of the Council to issue a decree containing the laws, approved by Himself, on sure knowledge and after mature deliberation, by which the discipline regarding betrothals and marriage is to be regulated for the future and the celebration of them carried out in a sure and orderly manner.

In execution, therefore, of the apostolic mandate, the Sacred Congregation of the Council by these letters lays down and decrees what follows.

BETROTHALS.

I. Those betrothals only are considered valid and produce canonical effects which have been contracted in writing, signed by both of the parties, and by either the parish priest or the Ordinary of the place, or at least by two witnesses.

In case one or both of the parties be unable to write this fact is to be noted in the document; and other witness is to be added who will sign the record as above with the parish priest or the Ordinary of the place or the two witnesses.

* Sponsalia.

II. Here and in the following articles by *parish priest* is to be understood not only a priest lawfully presiding over a parish that has been canonically erected, but, in regions where parishes are not canonically erected, the priest to whom the care of souls has been legitimately entrusted in any specified district and is regarded equivalently as the parish priest; and in missions where the territory has not yet been perfectly divided every priest deputed in a general way by the superior of the mission for the care of souls in any station.

MARRIAGE.

III. Only those marriages are valid which are contracted before the parish priest or the Ordinary of the place or a priest delegated by either of them, and at least two witnesses, according to the rules laid down in the following articles, and saving the exceptions mentioned below under articles VII. and VIII.

IV. The parish priest and the Ordinary of the place validly assist at a marriage—

(1) Only from the day they have taken possession of the benefice or entered upon their duties, unless they have been by public decree and by name excommunicated or suspended from office.

(2) Only within the limits of their territory; within which they assist validly at marriages, not only of their own subjects, but also of those who are not their subjects.

(3) Provided that when invited and called, and not constrained by violence or grave fear, they ask and receive the consent of the contracting parties.

V. They assist licitly—

(1) When they have legitimately ascertained the free state of the contracting parties, having duly complied with the conditions laid down by the law;

(2) When they have ascertained that one of the contracting parties has a domicile, or at least has lived for a month, in the place where the marriage takes place.

(3) If this condition be wanting, the parish priest and the Ordinary of the place, to assist licitly at a marriage, require the permission of the parish priest or the Ordinary of one of the contracting parties, unless in a case of grave necessity which excuses from this permission.

(4) With regard to persons of no fixed abode (*vagos*), except in a case of necessity, it is not lawful for a parish priest to assist at their marriage, unless having reported the matter to the Ordinary or a priest deputed by him, he shall have obtained permission to assist at it.

(5) In every case let it be held as a rule that the marriage is to be celebrated before the parish priest of the bride unless there be some just cause excusing from it.

VI. The parish priest and the Ordinary of the place may grant permission to another priest, specified and certain, to assist at marriages within the limits of their territory.

The delegated priest, to assist validly and licitly, is bound to observe the limits of his mandate and the rules laid down above in articles IV. and V. for the parish priest and the Ordinary of the place.

VII. When danger of death is imminent, and where the parish priest or the Ordinary of the place or a priest delegated by either of them cannot be had, in order to provide for the relief of conscience, and (should the case require it) to make the offspring legitimate, marriage may be contracted validly and licitly before any priest and two witnesses.

VIII. Should it happen that in any regions the parish priest or the Ordinary of the place or a priest delegated by either of them, before whom the marriage may be celebrated, cannot be had, and that this condition of things has lasted for a month, marriage may be validly and licitly entered upon by the parties making formal declaration of consent in presence of two witnesses.

IX. (1) After the celebration of the marriage the parish priest, or he who takes his place, is to inscribe at once in the Marriage register-book the names of the couple and of the witnesses, the place and date of the celebration of the marriage, and the other details according to the method prescribed in the ritual books by the Ordinary of the place; and this even when another priest delegated either by the parish priest or by the Ordinary has assisted at the marriage.

(2) Moreover, the parish priest is to note in the Baptism register-book that the married person contracted marriage on such a day in his parish. If the married person was baptized elsewhere, the parish priest who has assisted at the marriage is to transmit, either directly or through the episcopal *curia*, the notification of the marriage that has taken place to the parish priest of the place where the person was baptized in order that the marriage may there be recorded in the Baptism register-book.

(3) Wherever a marriage is contracted in the manner described in articles VII. and VIII., the priest in the former case, the witnesses in the latter, are bound, conjointly with the contracting parties, to see that the marriage be registered as soon as possible in the prescribed books.

X. Parish priests who violate the rules thus far laid down are to be punished by their Ordinaries according to the nature and gravity of their transgression. Moreover, if they assist at the marriage of any person in violation of the rules laid down in (2) and (3), article V., they are not to appropriate the stole-fees, but must remit them to the parish priest of the contracting parties.

XI. (1) The above laws are binding on all persons baptized in the Catholic Church and on those who have been converted to it from heresy or schism (even when either the latter or the former have fallen away afterwards from the Church) whenever they contract either betrothal or marriage with one another.

(2) The same laws are binding also on all Catholics as enumerated above, if they contract betrothal or marriage with non-Catholics, baptized or unbaptized, even after a dispensation has been obtained from the impediment of mixed religion or disparity of worship, unless it should otherwise be decreed by the Holy See for some particular place or region.

(3) Non-Catholics, whether baptized or unbaptized, who contract among themselves, are nowhere bound to observe the Catholic form of betrothal or marriage.

The present decree is to be regarded as legitimately published and promulgated by its transmission to the Ordinaries, and its provisions begin to have force of law from the solemn feast of the Resurrection of our Lord Jesus Christ of the coming year 1908.

Meanwhile, let all Ordinaries of places see that this decree be made public as soon as possible and explained in every parochial church in their diocese, in order that it may be known and understood by all.

These presents are to have force by the special order of our Most Holy Father Pope Pius X., all things, even those worthy of special mention, to the contrary notwithstanding.

Given at Rome on the 2nd day of the month of August, 1907.

✠ VINCENT, *Cardinal Bishop of Palestrina, Prefect.*
C. DE LAI, *Secretary.*

Notes from France.

THE years pass, and many a faithful servant of the Lord, having served his day and generation, lays down for ever the weapons of his warfare. From the heavy death-roll of 1910 we may name Pastor Horace Monod, a faithful preacher of the Evangelical faith both in Lyons and in later years at the church of Saint-Esprit in Paris; also the venerable Pastor Georges Appia, president of the French Committee of the Evangelical Alliance. His was a long life spent in the Master's service, whose strenuous effort in all that pertained to the interests of the Kingdom was maintained to the very last.

Among the objects nearest his heart, said Pastor Bianquis at the memorial service, were the Bible Society of France, of which Monsieur Appia was vice-president, and took an active part in the recent Synodal revision of the Bible; the Sunday School Society, for he was passionately interested in the instruction of children, and himself published a little book for them every Christmas; and the cause of missions, dear to him from his youth. He was for thirty-six years an active and devoted member of the Paris Mission Society. Often when asked to do something for it, Monsieur Appia would say, "If it is possible it is already done, and if impossible it shall still be done." He maintained a wide correspondence with many missionaries to the last, pouring out the warmth of his heart in loving messages. But his sympathies were wide and deep. He shared with Mrs. Josephine Butler in founding the society for the defence of fallen women; he was champion of the Evangelical Alliance, of persecuted Armenians, of the Y.M.C.A., of the Armée du Salut, of Father Hyacinth. . . . And now that he and many like-minded have entered the eternal rest, we must turn to those still actively engaged in the warfare against sin.

Pastor Paul Boegner has now been chosen president of the Committee of the French Evangelical Alliance in the place of Mr. Appia, Pastor Fred. Christol being appointed secretary.

* * * * *

Pastor Ullern's work in the Tent at Annecy last summer bore encouraging fruit. The services were well attended, and many Gospels and New Testaments sold. Mr. Ullern writes lately of the perseverance of many who were then attached to the Gospel and to the Saviour, audiences of from 60 to 100 still attending the services now held at the Foyer Evangélique. He announces his intention of going with his brother in-law, Mr. Dubois, of Geneva, to make a beginning at Rumilly. Regular services have also been started in private houses at Ugines.

* * * * *

The Gospel Caravans are also pursuing their work in very unfavourable quarters, and are seeing much blessing. "How I thank you," said a woman from another van, a common one, to Pastor Anderson. "My husband was so rough and cruel; always angry morning and night. One day he heard our little girl sing a hymn you teach the children, and now when he comes home he calls the child to sing to him, and in the morning too. He is quite changed, and I am so thankful."

A tent for Paris, too, promises to be an outcome of the Morges Convention. The idea and the possibility of it came to Pastor Saillens as a revelation, and he felt led to say in one of the meetings that if the Lord should see fit to provide, he should devote himself to it, and set it up near one of the Paris gates. Some 4,500 francs were given or promised during the Convention, and if the remainder of the 20,000 francs it would cost is forthcoming it will be procured. Pastors Boissonas, Beigbeder, and Blocher are entrusted with the financial responsibility, but the Committee are resolved not to incur one sou of debt, nor use it till the last sou is paid; rather, they would return moneys already donated.

* * * * *

The Free Church Theological College are determined not to let the great Missionary Congress of Edinburgh be forgotten, and three pastors who were present, MM. Allegret, Mercier, and R. Couve, have consented to give six lectures to the students and members of Churches. An interesting effort has lately been made at Montbéliard. Two series of Bible studies, with papers to be prepared, and oral examinations, have been given by Mr. H. E. Alexander, a young evangelist, and Pastor E. Lenoir, of Geneva.

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We should not pass over the retirement from the arena of public life of the venerable Mathieu Lelievre, pastor of the French Methodist Church, after a ministry of nearly fifty years, the last twenty-five of which were spent in Paris. M. Lelievre has been a faithful preacher and a valiant champion of Gospel truth by lip and pen, and has been overwhelmed with testimonies of affection and regret from his colleagues and friends. He and Mme. Lelievre are removing to Havre.

Public lectures were given in December last by three ex-priests and monks—J. Louis (ex-abbé), L. Revoyre (ex-prêtre redemptorist), H. Ramette (ex-vicar of the Cathedral of Oran).

* * * * *

We can but note with joy the widespread efforts for the deepening of spiritual life and for the quickening of those who are but nominal Christians, and feel more inspired with the hope than ever before that we may yet see a harvest of souls gathered in to the Kingdom of God in this country. We know that as Christ's work in man begins in the heart of each individual, so the widespread revival of religion, for which all true Christians long and pray, must also have its rise in the hearts of the Churches and professing Christians.

M. L.

Besieging the Throne

BEING

REPORTS FROM SOME OF
THE MANY HOME AND
FOREIGN CENTRES

OBSERVING THE

Universal Week of Prayer

JANUARY 1-7, 1911.

(With Illustrations. Also some acts concerning the history of the Week of Prayer, and hints on local arrangements.)

**"More things are wrought by Prayer
Than this world dreams of . . .
For so the whole round earth is every way
Bound by gold chains about the Feet of God."**

—TENNYSON.

EVANGELICAL ALLIANCE
(British Organisation),
7, Adam Street, Strand, London.

FOREWORD.

WERE it possible to chronicle reports from all the centres where the Week of Prayer is observed, several issues of EVANGELICAL CHRISTENDOM would be necessary to contain them.

Each year it is the privilege of the Council of the British Organisation of the Alliance to receive numerous reports from widely separated centres at home and abroad, and this year, perhaps influenced in some measure by the spirit and example of the World Missionary Conference at Edinburgh, the reports are specially fragrant and interesting.

We take this opportunity of thanking all those, whether at home or abroad, who have shared in any way the organisation of the Universal Week of Prayer, and with all such we lift our hearts in praise to God for many gracious answers, and results already manifest. May the Week of Prayer next year, and succeeding years, if the Lord Jesus tarry, greatly surpass the present record both in the widened extent of its observance and influence, and in results achieved.

Reports from the Foreign Field.

Algeria (Mekla)—

"This is the first time we have sent you any notice of our united meetings during the annual Week of Prayer. We have had the joy, however, of keeping this up for two or three years, and are at present joining in the large volume of prayer which is rising from so many hearts in various countries and climes.

"We are not a numerous band; nevertheless, we have had an average attendance of from eight to ten each evening between 5 and 6.

"We had a very solemn time last night, when we prayed specially for those 'in authority,' according to the syllabus. Prayer was asked for our President, and the coincidence struck and encouraged us. The President of our tribe has been affected by the Gospel in former days, and only lately asked me for a Gospel hymn book, which was gladly given to him. He is far from being a fervent Mohammedan, but the love of gold is his awful hindrance to the acceptance of Jesus Christ as Saviour.

"We praise God for the spirit of unity He has been pleased to maintain for so long amongst the workers and converts, and we pray and trust that by His grace this may be continued and the promised blessings be forthcoming."—D. G. R.

Antigua (Greenbay)—

"Our meetings were well attended throughout, and a good spirit was evident."—J. S.

Argentine (Buenos Aires)—

"During the Week of Prayer the entire series of services were well attended. All were in Spanish. An earnest, devout, solemn spirit reigned through the entire week."—W. C. M.

Ashanti (Coomassie)—

"We here of the Wesleyan Mission arranged with the Basel Mission for prayer meetings to be held in the respective chapels on alternate evenings during the week appointed. I am very thankful to say that they were well attended, and our people joyfully took part in the meetings for intercession.

"Prayer is a real privilege to an African Christian, and their earnestness points to the realisation of a need and a belief that God is able to satisfy that need."—J. D. R.

Bahamas (Ragged Island)—

"I am sending a brief report of the meetings held during the annual Week of Prayer. These meetings have been held in accordance with the topics for universal and united prayer, and have brought about in this place a deeper union than has ever before existed among the brethren of the several assembles, and likewise the appearance of a future fellowship, which we hope may be throughout the universal assembles."—C. M.

Brazil (Rio de Janeiro)—

"This is just a line to advise you that the topics for the universal Week of United Prayer for 1911 were adapted by the Brazilian Evangelical Alliance into Portuguese, and printed in all the Evangelical papers for wider circulation. The indications are that the Week of Prayer will be observed generally by our Evangelical Churches in Brazil."—H. C. T.

CANADA, Alert Bay (British Columbia)—

"The Week of Prayer has passed, and left a blessing behind it. Some of us felt as the week drew to an end that we would gladly have kept up the meetings longer. On each of the six evenings an Indian spoke, four men and two women. I had only two programmes, so cut one up with scissors and gave each native his or her slip of paper, with texts and subjects for prayer and praise on it. We never had less than twenty present, and on two occasions probably forty.

"The native mind was impressed by the fact that the letter should have been sent to them from such a distance, and they enjoyed the privilege of joining their prayers at the same hour with other brethren elsewhere. I remember one man saying in his address, referring to the programme, 'These men in England must be very wise—they know our need and speak straight words. Others need also the things we pray for, but this we pray for to-night is especially our need.'

"I thank you for the great privilege you gave us, and feel sure this Week of Prayer will prove an immense blessing all over the world."—A. J. H.

Morden (Manitoba)—

"The attendance at the meetings was very good, although the weather was extremely cold, the thermometer going down to 38 below zero. There was a spirit of united thanksgiving and an earnest desire for a closer union of God's people. The honour of Christ was kept in the foreground in all the meetings, and short addresses were given on different subjects, followed by a season of prayer."—M. C. R.

Sheffield (New Brunswick)—

"Your call to prayer has proved a great blessing to me personally, and I think to our whole community. We are a scattered community, but as many as could assembled, and we were all greatly moved as we began to talk over the subjects assigned to us, and especially as we began to plead with God for those world-wide causes. Every night the river deepened and widened, until last night, when we had to make our conclusion, every available seat was filled, and great grace rested upon us all. God's arm is not shortened that it cannot save, nor is His ear heavy that it cannot hear. This year we are led to believe it to be a record-breaking year in the upbuilding of Jehovah's Kingdom and the bringing in of the dispensed of Israel."—J. W. C.

Victoria (British Columbia)—

"The meetings of the Week of Prayer were an improvement on previous years in point of attendance, and the interest in them seemed deeper. Speakers called attention to the special subjects of prayer, but more time was given to prayer and less to addresses. Those who engaged in prayer were brief and pointed, giving time for many to participate."—T. W. G.

Cape Colony (Mount Ayliff)—

"We kept the Week of Prayer at all our out-stations, but some were only able to arrange for part of the week. However, at the main station here we had regular meetings early each morning, commencing on New Year's day, and, as on former occasions, the interest was deep and widespread among the small Christian community

here. Upwards of fifty attended these early meetings at 6 a.m. The meetings were all held in the Kaffir-language."—P. L. H.

CHINA—Ch'ang-Li Hsien—

"We received the Week of Prayer programes both in English and Chinese in good time. We had a very profitable week of services together, as you will see by the short report my Chinese teacher sends you.

"We are truly indebted to you for your kind remembrance of us, and, considering the world is your parish, I scarcely see how you get around to us all."—J. L. K.

"Owing to my poor English I am unable to describe what I wish I could: how much we have been helped by the programme of the Universal Week of Prayer. I think you are glad to hear from us, and therefore I write this to let you know that the Lord has certainly blessed us in this Week of Prayer, and the time was not spent in vain.

"These prayer meetings were held in our Church every night from 5 to 6 o'clock, and all were well attended by the members here, including men, women, and pupils from both schools; also heathen from the city. Thus the gatherings were about 300 in number each night, and almost all the seats were occupied.

"I do not think I need to mention much about numbers who attended, as that is vanity, but the thing that is worthy is the blessing we received from God, and the good result thereof. What blessing we have received! It is an enlarged and enlightened heart which the Lord has so kindly given each one of us, that whenever we pray we should not mind ourselves only before the throne, but the world-wide mission field and her branch institutions.

"What is the good result among us? It is that henceforth we know how to build a mission of self-support, and are taking up the burden of contributions towards our local Church, inasmuch that some of our Church members would give even of their wants. Surely it means so much to deposit in that treasury; and I know this, that you subjects of Great Britain have made it into practice long ago.

"Finally, let me thank God for His everlasting love for this perishing world, and thanks, too, for the kind hearts of intercession which are burdened for the universe. To the saints in Great Britain, greetings from the Church at Ch'ang-Li. 'Blest be the tie that binds our hearts in LOVE,' this forms the unity of Christ between God and men, and between nation and nations.

"Yours in this blessed fellowship and communion,

H. W. W."

Cheefoo—

"We rejoice to be able to send you a short report of the Week of Prayer held here during last week, which has been a time of refreshing and strength to us all.

"The meetings were well attended (an average of fifty daily), and the interest shown towards the Evangelical Alliance was fully above the average. The earnestness, zeal, and hope manifested, and which increased as the days passed, and the closer drawing of each other together and to the Lord, gave us much cause for thankfulness and praise.

"The daily services held for the Chinese Christians at the Presbyterian and the C.I.M. Missions were not so well attended, but the earnest, heartfelt prayers of our Chinese brethren gave us much encouragement and joy."—J. A. S.

Chinkiang—

"You will be glad to hear that we had some good united meetings at the Week of Prayer this year—the missionaries of five societies, American, Presbyterian, Methodist, Baptist, and Scotch Bible Society, and ourselves (China Inland Mission). This is a good number, considering it was near the Chinese New Year, when they are all very busy. It was a great help having the Chinese translation of the subjects, and the Chinese are entering into the spirit of the meetings. Some wanted to have it during the New Year, but after showing them all that other Christians throughout the world observed the one season, they also heartily united in the prayer meetings, and we had united evangelistic meetings during their New Year time."—G. A. C.

Jehol—

"For the third year in succession a little company of believers, comprising the foreign and native workers of this city and district, together with a handful of Church members and inquirers (the earnest, we hope, of the Church yet to be), have gathered daily in this city for the Week of Prayer just passed.

"We praise the Lord for this our part in the great anthem of praise and litany of prayer that has circled this dark but blood-bought globe in one continuous wave during the past eight days.

"The comprehensive scope of the programme proved both inspiring and educative, particularly to men of a race that until but recently proudly imagined all 'beneath the skies' to be contained within the compass of their own ken and national boundaries. So also the enlargement of heart, mental outlook, and spiritual sympathy which the realisation of our vital union as members of the 'one body,' now gathering out from all nations under heaven to Him, our glorious Head, proves not the least of the reflex blessings our participation in this week of universal and united prayer brings to us and our Chinese brethren.

"We were particularly cheered by the earnestness and greater degree of intelligence with which the latter sought to enter into the meaning and spirit of the various petitions that we pleaded day by day and with the spirit of expectancy of coming blessing with which the meetings closed. We go forward into 1911 with hope and praise for coming victory, for 'the shout of a King is amongst us.'"—R. W. S.

Kian—

"We had daily meetings during the Week of Prayer with the Chinese Christians. They were little gatherings, the average attendance for the seven evening meetings being about thirty-four. The meetings lasted about seventy-five minutes, and over half the time was usually spent on our knees. Two or three of the meetings were marked by liberty in prayer, and in one a few were broken down before the Lord. In two of the meetings praying seemed hard, and I was reminded of the words in Ephesians vi.: '. . . . . we wrestle . . . . against the rulers of the darkness . . . .' Successful prayer is not easy work. The issue of the programme of topics in Chinese was, I believe, a real help to us."—W. T.

Lanchow Fu—

"Christians observed the Week of Prayer here in the first week in January. For the six days the aggregate attendance was 147, which is better than any preceding year. The spirit of prayer was poured out amongst us. For the first time the Week of Prayer was observed at our out-station, T'ah-hsien-ying, some thirty miles away. A few farmers and labourers gathered together daily to pray."—G. A.

THE UNIVERSAL WEEK OF PRAYER.

主歷一千九百十一年正月一號至七號
倫敦聯盟佈道會選訂
萬國主民同期屯員祈禱會題目傳單
漢口聖教書局刊發
大清宣統二年順月初一日至初七日

This is a reproduction of the front page of the Week of Prayer Programme in Chinese, annually translated and circulated to every mission station in China, under the auspices of the Central China R.T.S. At the foot (reading up) is "The Universal Week of Prayer Programme." At the left side is the Chinese date: "1st—7th of the 12th moon of the reign of the Emperor Shüan-Tong.—Printed at Hankow." On the right side is the European date: "January 1—7, 1911," and "London — Evangelical Alliance." The inscription on the globe at the top is "Prayer Circle."

Pakhoi—

"This is the second year we have joined in the movement. This year it was a great pleasure to note the increased interest taken in many of the prayer topics by the members of the local Churches (German, Presbyterian Mission, C.M.S., and a few members of the American Baptist Mission).

"It helps us all to realise that we are members of a great Brotherhood, and meetings for united prayer undoubtedly foster that feeling."—W. S. H.

Shanghai—

"I have pleasure in reporting the observance of the Week of Prayer at this centre. The daily meetings in Union Church were fairly [illegible] throughout the week, and I am sure proved [illegible] to us all, and will, I trust, bear fruit in answered prayer throughout the world.

"We were specially happy in having with us for the closing meeting the Rev. W. E. [illegible], of America, whose work for the salvation of the Jews in that land, and whose interest in and knowledge of the present-day movements amongst God's ancient people, made him a peculiarly suitable leader for that occasion. We have hitherto found that the last meeting of the week is apt to languish, but this year it was the best of all, and well attended."—G. H.

Tientsin—

"There is nothing special to report about these meetings. The average attendance was about thirty-five, and although the numbers were small the meetings were helpful and hearty."—A. [illegible] A.

Yangkow—

"For some years a Week of Prayer has been held by the few small Churches in this city during the first week of the Chinese New Year, but for the past two years these have taken along the form of revival meetings. We have made a change this year, however, and the Week of Universal Prayer has been observed on the same dates as our brethren in all parts of the world. We had one meeting each day from January 1st to 7th, and the average attendance would be about 100 to 140 men and women, about equal numbers. The Churches in connection with the following Missions united in the meetings: American Protestant Episcopal, American Baptist, Methodist Episcopal and China Inland Missions. Missionaries and Chinese workers took the lead of the meetings by turns. Praise and prayer were free, and I feel that it was a time of blessing to all."—A. R. S.

Cyprus (Kyrenia)—

"The Universal Week of Prayer has been observed by the few brethren and sisters living in this town under the direct guidance of the Holy Spirit. The meetings were held punctually, and we all with one accord pray that the eyes of the world may be opened and that blessings may be vouchsafed."—M. K.

EGYPT—Alexandria—

"The Week of United Prayer has once again been observed here, and we are thankful to be able to look back upon a week of spiritual refreshment and happy unity in praise and prayer.

"The meetings were conducted by the various ministers and missionaries in the city, with an average attendance of thirty. They were held, as they have been for many years previously, in the Serving Room of the Sailors' and Soldiers' Institute, which is always kindly placed at the disposal of the friends of the Alliance."—C. T. H.

Assouan—

"We kept the Week of Prayer here, and it is with great pleasure that I have to tell you that many more were present this year; the women also came to the meetings. We all hope that our prayers may be accepted."—M. H.

Port Said—

"We had an average attendance of twenty-six and a fairly good spirit. We hope for better things. If you could send us another time a fair supply of small sheets with subjects we should have better results."—A. H.

Finland (Helsingfors)—

"The programme for the Week of Prayer was translated and printed in the paper *Katima*, of which I am going to send you some copies. Thus it was circulated through all the country, and made known to every minister and to all Christian workers. As we have afterwards heard, the smaller papers (religious, some of them) have also given the programme, in the general points, to their readers.

"The Week of Prayer was observed in Helsingfors as last year. There were over fifty sermons preached during the week in churches and chapels, and at least half as many in the different meeting houses for the independent denominational groups. In the other cities there have been at least two or three meetings during the week; in Oulu every day in the big church or in the chapel.

"The Alliance work in our country is going well, principally through the paper *Aviisi*; at least, in this way, that the different groups are working together. There have been some opportunities for making propaganda for the Evangelical Alliance; the political difficulties have given reason for us to point out how important it is for us here to be one in religious matters.

"A practical step in this way is a meeting which is now proposed to take place in some of the smaller cities during the spring or summer months, and the purpose of which is to draw all the believers together in one spirit, and to strengthen them and to deepen their spiritual life. There is a committee elected by the different denominations working for the meeting and preparing its programme.

"We all are thankfully remembering you and Dr. Willoughby, and hope that we will have you some time again here. I beg you to receive our heartiest greetings, and I wish that your work for the Alliance even in our country may bring a great blessing to us and to you."—H. L.

Germany (Frankfort)—

"I hasten to report to you about the Week of Prayer, which was observed in this city by services held in eighteen places of worship every evening. A Union Prayer Meeting every afternoon in the French Reformed Church united the Christians of all denominations, with an average attendance of about 150 persons.

"You are probably aware that I send the German programme (nearly a verbal translation of the English) to about twenty Christian papers which are anxious that their readers should have it in hand.

"It will interest you to hear that Pastor Gauger, of Elberfeld, has for the first time this year issued a sixteen-page pamphlet, by which the Subjects of Prayer are more fully explained, with reasons and proofs for the need of each request. This pamphlet is helpful for the brethren in smaller places, who are less in touch with the antichristian tendency of our city.

"The week closed also this year with a Communion

THE UNIVERSAL WEEK OF PRAYER.

The Week of Prayer Programme in Arabic.

service, open to all Christians. It was held in the Christuskirche, and was certainly a foretaste of the day when there shall be one flock and one Shepherd."
—C. DE N.

Gibraltar—

"The Week of Prayer was held in the Soldiers' and Sailors' Institute, and was well attended. A deeper and more prayerful tone was observed—more readiness to pray, while the speakers made suggestions for prayer, rather than long addresses, which were avoided throughout. An expression was often made of the oneness with many others praying all over the world at the same time. A great many took part, and we are thankful for the Week of Prayer."—C. H. H.

Holland (Velp)—

"Only a few communications were sent to us about the observance of the Week of Prayer, but these give witness of growing interest. We are fully aware of the keeping of the Week of Prayer in several places more than last year. At Zeist, the place where we had our Conference last year, the clergyman of the Reformed Church of the Moravian Brethren and of the other branch of the Reformed community kept it, which is very encouraging and quite in the line of the Evangelical Alliance, as it is not observed in like manner by members and leaders of the same denominations in other places. None the less, we may observe a spreading of the idea of the Alliance, which strengthens us, as it is the principle of Jesus Christ our Redeemer."—A. R. B.

INDIA—Allahabad—

"We held daily meetings (except the two first, and those subjects we also wove into the later meetings) in the India Industrial Evangelistic Mission at Allahabad. They were seasons of great blessing to us all, and I trust we also helped to cause God's blessing to fall on many in this sinful world. Friends from a distance were there, and their faith and love, united to ours, were very precious."—J. C. L.

Calcutta—

"I have to report that united meetings for prayer were held in this city, presided over by representatives of all Evangelical Churches. Similar meetings were conducted in the Bengali portion of the city by representative Bengalis. The earlier meetings were well attended; those in the latter part of the week did not draw large gatherings, chiefly owing to other engagements which of necessity fell on those days."—G. W. O.

Dacca—

"As usual, it has been our privilege to enter into the great concert of prayer with the Lord's people all over the world. Every day meetings were arranged, with some of our Christian pastors taking the lead. On the Saturday the aims of the Evangelical Alliance were brought before the notice of the entire school (we have sixty non-Christians and about the same number of Christians). We in the Punjaub have a special link with the Week of Prayer, as I understand the idea first came from Ludhiana.

"In closing I would like to say what a help this Week of Prayer is to my own soul, coming as it does at a specially busy season of the year."—J. A. A.

Quetta—

"I write just a line to tell you that we have observed the Week of Prayer by having meetings every day in our church. Our winter is a severe one, and during the first week of the year we had frost, snow, and rain. Under the circumstances an average attendance of about twenty was not bad. We felt it to be good to be drawing near to God in company with thousands upon thousands of His people, to plead for blessings upon the Church and the world."—A. B.

Sirsacha—

"Your rich programme for the Week of Prayer is our great blessing and our fresh spiritual food in the early part of the year. May the Almighty bless the Alliance."
—B. L.

Tirooveilla—

"Every evening a short service was conducted by me in our church. Addresses were given by respective preachers, and afterwards hymns and prayers were offered by members of the congregation. I fully trust it was indeed a time of blessing. I pray that the blessing may continue throughout the year."—A. O. M.

Italy (San Remo)—

"The attendance at our meetings averaged about twenty each day. The meetings would have been better had the weather been warmer. One day two Waldensian pastors took part. The German Lutheran pastor attended twice, but the bulk of the congregations was composed of Presbyterians, two or three of whom took part on each occasion. I trust the outcome of this Week of Prayer may result in much blessing to all."—W. S. E.

Jamaica (Brown's Town)—

"We have, as usual, observed the Week of Prayer, and it has been a time of spiritual profit to us already, and we look for gracious answers to follow during the year.

"I felt the selection of subjects and portions of Scripture to be read, as set forth in your printed circular, were most appropriate, and we have felt an inspiration in joining with the great Christian family in all lands who have simultaneously been waiting upon our Heavenly Father on behalf of the world's woes and the need of His Church to-day. We look for answers to our petitions offered in the unfailing name of Jesus."—G. E. H.

JAPAN—Nagasaki—

"Here meetings were held daily for the small English-speaking community, and were well attended all the week through by both missionaries and residents. The programme of subjects was closely adhered to, the leader for each day being appointed by a sub-committee. The meetings were earnest and hearty, and felt to be just what is needed in the presence of world-wide unsettlement."—A. B. H.

Tainan—

"There was a good observance of the Week of Prayer here this year. We had printed notices issued well beforehand, and both missionaries and native brethren went into the movement with a considerable amount of heartiness. Our missionary party, numbering eighteen, met every day at noon, and the Chinese Christians every night. I think the news of the Edinburgh Conference gave a fine tone to the meetings. Although the range of subjects is necessarily a somewhat limited one, it was felt that the programme had been drawn up with a great amount of care and discrimination. We hope that there may be much fruit from our meetings."—W. C.

Lagos (Aroloya)—

"You will be pleased to know that, as is the case every year, the Week of Universal Prayer was this year duly observed. All the meetings were well attended,

THE UNIVERSAL WEEK OF PRAYER.

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Section of the Week of Prayer Programme in Armenian.

ΠΑΝΤΕΣ ΕΝ ΣΩΜΑ ΕΝ ΧΡΙΣΤΩ

ΠΡΟΣΚΑΗΣΙΣ ΤΟΥ ΕΥΑΓΓΕΛΙΚΟΥ ΣΥΝΔΕΣΜΟΥ

ΕΝΙΑΥΣΙΟΣ ΠΑΓΚΟΣΜΙΟΣ ΕΒΔΟΜΑΣ ΣΥΜΠΡΟΣΕΥΧΩΝ

ΔΙΑ ΤΟ ΕΤΟΣ 1911

Section of the Week of Prayer Programme in Modern Greek.

EVANGELICAL CHRISTENDOM.

and all present joined heartily. The week is always a great week with us, and one of unusual interest. We pray that more and more every year we may come nearer the Master's great desire that 'they all may be one.'"—A. W. H.

Madagascar (Fianarantsoa)—

"I have much pleasure in forwarding with this an exchange note for £1, which is made up as follows: 14s. 7d. amount of collection taken at our New Year's meetings in Fianarantsoa, the remaining 5s. 5d. my personal subscription. It is but a mite, yet it comes with our warmest wishes for the prosperity of the work of the Alliance. We had splendid attendances every day, and we trust our native Christians as well as the missionaries got a real lift up. In these days the work of the Alliance is more than ever needed, and we rejoice in the manifest signs on every hand towards union."—

A. S. H.

Madeira (Funchal)—

"As you very likely know, Funchal has been attacked with cholera, and we are almost isolated. However, our Portuguese services have gone on just the same, although I have had to disinfect our chapel regularly. I preached on the texts chosen for the Sunday sermons by the Alliance in the Portuguese language, and had much blessing and liberty in doing so."—W. G. S.

Santa Cruz—

"At our country station, about four miles from Santa Cruz, we had some well-attended and interesting meetings during the Week of Prayer."—G. B. N.

Malta (Valletta)—

"Our meetings were quite representative; soldiers and sailors (both official and men) took part in prayer. The Church of England, the Scotch Church, the Wesleyan, and the Salvation Army were all represented by chairmen and speakers on the different days, and the Week of Prayer was felt to be a gracious opportunity for common intercessions, as well as a helpful occasion for Christian union."—G. A. S.

Morocco (Tangier)—

"The programmes you so kindly sent to me were sent to the thirteen different mission stations established in Morocco, and to the eighty-five workers labouring for Christ here. Our prayer meetings here in Tangier were well attended, and were held in the different houses of the missionaries. They were helpful and cheering."

—A. I. B.

NATAL—Ikweri Lamaci, M.S.—

"The friends from the out-stations came trooping in by little companies, till all the welcoming homes were filled up, in addition to several large huts placed at their disposal. Every face was beaming, all were as happy and glad as one could wish to see; the chief source of pleasure shown, between the usual services, to talk with friends in happy little groups around the homestead.

"On Christmas (Sunday) morning the bell drew the people to service, and the church was crowded with our own people—a satisfactory sight, because each one wore European clothing, which means that they are under Christian influence and training to better things. It is truly marvellous how each year there is a manifest difference in the walk and conversation, each one called out of heathen darkness, until the better influence is truly seen and felt. The public acknowledgment of several new converts was received with prayerful thankfulness and deep reverence, many of the older Christians rising throughout the building to give a hand-clasp and word of encouragement to the new members."—

F. E. A.

Othello on Sibinda—

"I and my helpers have been holding several meetings amongst the Zulus at their kraals, and nothing but joy has been our portion. We have an addition of five new members, and each is over thirty years of age. So you may see that the great power of darkness is dispersing."—J. J. M.

New South Wales (Sydney)—

"I have pleasure in reporting that meetings in connection with the universal Week of Prayer were held in the Y.M.C.A. Hall, Sydney, and arrangements were also made for Pyrmont, Ultimo, the Glebe, Ashfield, and Kogarah, and some other centres throughout the State."—G. E. A.

NICARAGUA—Bluefields—

"It is with great pleasure that I am able to report very good attendances at the meetings of the Week of Prayer here in Bluefields. We met each night of the week, mostly in the Central Moravian Church. On the evening of January 3rd the Rector of St. Mark's Anglican Church came with a large number of his people, and gave the address. The following evening the Moravians went to St. Mark's, where I addressed a crowded gathering. The spirit of unity and devotion in all the meetings was excellent. We stand at a crisis in the religious history of Nicaragua. The Government that was overthrown in the recent revolution had, indeed, six years ago separated Church and State; but its spirit seems to have been practically anti-Christian, and both Protestants and Roman Catholics suffered under grievous restrictions, the Churches being especially forbidden to carry on any schools. The new Government has already proclaimed complete religious and educational liberty; but now that a permanent political constitution has to be framed, the clerical party is working hard to get the Roman Church re-established. This week the great debates are taking place, and at the end of last week the Congress issued an earnest appeal to the Churches to pray that God might guide their deliberations, and establish the people of Nicaragua in peace, love, and the fear of God. The appeal was sent to Roman Catholics and Protestants alike. After the troubles of the past decade we hope much from this new spirit; and, needless to say, we are earnestly praying that Romish oppression may not again get the upper hand."—G. R. H.

Wounta Haulover—

"The missionary of this Indian station on the Nicaraguan coast writes that he and his people had a particularly happy New Year. Morning by morning, from Monday to Friday, they gathered for prayer, using the programme of the Evangelical Alliance. He had to put the topics of Friday and Saturday together, for it took him the whole of the Saturday to reach his out-station Kukalaya. There Sunday proved to be a day of marked blessing, when there was an eager thirst after the word of life."—H. B.

Nigeria (Ebuta Meta)—

"Whilst the other Christian denominations in Lagos had prayers in their separate churches, the native African Churches have carried out to the letter the spirit of the Evangelical Alliance, and united together into one and held united prayers during the week in each other's buildings, both in the town of Lagos and Ebuta Meta, its suburb. But the peculiar feature of this year's Week

of Prayer was the grand union of all the independent native African Churches at the Glover Memorial Hall, the largest in Lagos, when 600 members met for prayer, conducted by seven Evangelical ministers forming the union.

"The Evangelical Alliance in England, under God, has restored unity in the native African Churches in Lagos that had hitherto separated themselves from each other, and I hope and pray that by means of this same Alliance the spirit of Christ, and not bigotry, may be manifested during the Week of United Prayer by all the Evangelical denominations in Lagos and Yorubaland."—M. T. A.

Nyassaland—

"We kept the Week of Prayer, following, as far as possible, the syllabus. One result has been, I think, to stimulate prayerfulness amongst our people. On the usual Saturday night prayer meeting our houseboys have with my wife, they decided to choose six names to be definitely prayed for this year. At the top of the list they put Nchacha, our district chief. The next day was Sunday, and the boys could hardly believe their eyes when, in the middle of our enquirers' meeting, in walked Nchacha. He had come to see me, and, finding the meeting on, walked in. That was January 8th; but as he has come twice since to the enquirers' class, you can imagine what a stimulus to the boys' faith and prayer this is. This conversion would mean a tremendous lot to the district. I see a boy also started coming to enquirers' class that Sunday, January 8th."—E. C. F.

Palestine (Haifa)—

"I am pleased to inform you that here in Haifa the native minister (missionary of the C.M.S.) had good meetings every night, and earnest addresses were delivered. We spent a most happy time at the Throne of Grace, and to God be the praise."—D. C. J.

PERU—Arequipa—

"The invitations (Spanish) for the Week of Prayer reached us on Christmas Day, and were distributed then and during the week amongst our people. We also sent others through the post to those who sympathise with evangelical work in outlying places.

"We met every evening of the week, and some took part in prayer whose voices we had not heard before. The theme of prayer for Wednesday ('Nations and their Rulers') was one of special interest in view of the disturbed and unhappy condition of this country at the present time.

"I think we all experienced a spiritual quickening and renewing as a result of these evenings of prayer, and we trust we have had some small share in the bringing of blessing to other countries."—E. C. A.

Lima—

"The Week of Prayer was observed in our Lima church as in former years. The attendance was good, and there was deep interest. It was encouraging and strengthening to us to begin the new year in prayer and fellowship with our brethren in all parts of the world."—J. S. W.

St. Kitts, W.I.—

"I have the privilege and joy to inform you that the Moravian and Wesleyan Churches united under the direction of the Evangelical Alliance during the first week. Though the weather was boisterous and wet on some occasions the attendance was very good indeed. Ministers and their fellow-workers were greatly inspired and stimulated. There was a gracious influence pervading *all* the meetings, and abundant evidence that the Churches were one in spirit and aim. Every worker will be more devoted and zealous.

"The subjects, as suggested by the Evangelical Alliance, were talked about, thought over, and earnestly prayed for."—W. S.

Sierra Leone (Freetown)—

"The Evangelical Alliance invitation for the annual universal Week of Prayer was, as usual, complied with by the Free Churches in this city of Freetown, in the Colony of Sierra Leone. Prayer meetings were held every morning at seven o'clock from Monday to Saturday, and the duration of each day's meeting did not, according to arrangement, exceed one hour. The number present on the first day was so large (it was estimated to be above 1,000) that many could not find room within the edifice, and had to remain standing till the close. The subsequent meetings were all well attended. The Churches who joined were the Wesleyan, United Brethren, United Methodist, Baptist, Burton Memorial, and African Methodist Episcopal."—C.M.

Silesia (Teschen)—

"We joined in prayer meetings according to the programme of the Alliance, and had very blessed times. Local opportunities made it more practical to extend our meetings for two weeks and meet three times a week; but we used the Scripture portions of the Alliance to lead us in prayer. So we united with many Christians in service and prayer."—J. P.

Surinam (or Dutch Guiana)—

"In Paramaribo, the capital, well-attended meetings gathered—the members of our three town congregations—in the great Central Church."—B. L. T.

SWITZERLAND—Berne—

"What we could say about the success of last year's Week of Prayer in our town can be almost repeated in regard to that which has now come to an end. The Lord has given much blessing in all the meetings for prayer as well as conferences, and they were held in the same number as in former years."—E. S.

Chateau d'Oex—

"Here, in this winter resort, the Week of Prayer has not been forgotten. Various denominations met together on two of the days, when the Evangelical Alliance subjects were taken up. Many of those present led in prayer, and the great bond of union without uniformity was realised as the meetings proceeded. One meeting each week will continue to be held (D.V.) during the rest of the season. All present seemed to feel it was good to have been there, and faith was strengthened and the cause of the Master advanced."—W. B.

Syria (Sidon)—

"In this Sidon district daily meetings were held in many places. Toward the close of the week I went to a village up in the Lebanon and held some rousing meetings. This village has been recently opened for work; and the people are eager to hear the Gospel."—G. C. D.

Tunis—

"We had very good prayer meetings this year in connection with the Week of Prayer, when the programme published by your society was followed. You will be glad to hear that meetings were well attended, and the presence and blessing of the Holy Spirit were very manifest. As we specially prayed, so I trust we shall see the mighty outpouring of the Holy Spirit in all Moslem lands, and that this year we may see many sons of Islam brought to Christ."—A. L.

Tahiti (Papeete)—

"In your last letter you asked for a brief report about the meetings of the Universal Week of Prayer of 1911, and I determined to try to do so. Unfortunately I could not be myself at my own district, in the island of Moorea, near Tahiti, having to stay at Tahiti just at that time. I asked my native pastors to write me a note, relating all that concerned the meetings. Our natives are great lovers of writing, and they waited my return amongst them to tell me.

"You are perhaps aware that the Universal Week of Prayer has become quite a part of our religious life here. It seems almost as if it was a week of Sundays. All precautions are taken to take down from Tahiti all that may be required during the week, so that no boat may move from Moorea during the week. Generally the meetings are well attended, even by outsiders, unless showers just at evening keep a good many away. It has been so this year for two or three evenings, and even then there were people coming to pray.

"Our people are not slow to pray, but we would often wish less promptitude in words and more readiness in soul and in spirit, and more harmony between words and deeds. Heart prayers are scarce, I am sorry to say, and we do hope that little by little our people shall come to the right idea of prayer, and get as powerful in it as a child of God may and must be.

"Let us pray ourselves, their elder brothers, for more faith and more power in praying to our gracious Lord and God, our Heavenly Father."—O. M.

Transvaal (Gooldville)—

"We have again been privileged to join with brethren in Christ the world over in the Week of Prayer. We cannot speak of large attendances. A spirit of worldliness associated with Christmas had taken possession of many. At all the meetings the heathen were with us, and we trust some good may have fallen to them. One feature was noteworthy: that all the prayers were offered in a voice subdued and solemnised—quite a new thing in the believers here, who are as yet babes in Christ, and have not hitherto realised the sacredness of the exercise of prayer. A Wenda on entering the presence of his chief honours him by making as much noise as he can, beating his hands and shouting his loudest. When he becomes a Christian he is apt to retain something of that style for a time, and we may deem it a true mark of the Spirit's teaching when he approaches God in reverence and godly fear.

"The influence of these daily gatherings we are persuaded was of the best, and we trust blessing has been bestowed that will carry us forward with renewed energy and effort into the work and warfare of another year of service."—D. A. McD.

TURKEY—Monastir—

"This year I observed part of the Week of Prayer in Kortcha and part of it here. May I ask you to pray in a special way for Albania and the Albanians." P. B. K.

Monospitovo—

"In the January Week of Prayer crowds flocked to the meetings. The average was about 250, of whom over 100 were Orthodox, and the majority had to stand on their feet for lack of seats. So great was the interest that the Orthodox elders took counsel how to stem the tide. They decided to cut down the length of their church services from three hours to one and a-half. Also to have the liturgy in plain Bulgarian instead of ancient Slavic. Also to have preaching every Sunday.

"The interest was so great that we went on with meetings for a second week, and we are hoping that the fire will spread to the other villages of the Stroumitza plain, and this be the beginning of a large revival."—E. B. H.

Smyrna—

"Once more it was our privilege to unite with God's children the world over in this blessed Week of Prayer. The meetings in connection with the Greek congregation were well attended, and the interest in the different petitions warmly kept up. We look forward with faith and hope to see the answer to these prayers soon realised to the glory of God in Christ. The week was crowned as usual with the polyglot meeting on Sunday. There was a great gathering of al nationalities, and in six languages the Word of God was spoken, beginning with English and ending with Greek. A beautiful sign of the universality of the Gospel."—X. M.

"We have not found the manifest encouragements of the Lord's work always in the same line or the same field. It was not in the special meetings that we saw the most distinct proof of Divine help, though the meetings were interesting and useful. God has been working at large this year among those who do not usually enter into the work with us. An unprecedented cordiality is in the midst of the various communities of Christian people. We have access to the cordial attention of the Bishop of the Armenians in this city, and of the Archbishop of the Greeks. Both of these men have come to us again and again, and we have taken great pleasure in returning their courtesies. Both men seem devoted to the idea of internal reform in their Churches, both are giving time to the preaching of the Gospel, and both deplore the high-handed way of warding off heresies. They see the winning power of a generous Christianity. There never was before such a drawing together of Christian elements as we see now."—C. K. T.

United States (Chicago)—

"I thought it would be of interest to you to know that for a great number of years now the Moody Bible Institute of Chicago has observed the Week of Prayer. With the exception of last year we have set aside the first lecture of each morning and devoted the time to prayer. Last year we observed it at the time usually given to morning devotions, but this year went back to our former plan, feeling that it was more satisfactory. Over three hundred students met with the Faculty each morning (except Monday, on which we have no lectures), and spent the hour from nine to ten praying in line with the topics, as suggested by the Alliance. Every morning there was a deep consciousness of the presence of the Holy Spirit, and a spirit of prayer seemed to be poured out upon us."—J. H. H.

Zululand (Mount Tabor)—

"I sent round the programmes for the Week of Prayer to the different mission stations in Zululand, also a copy of your letter of invitation to join in the Week of Prayer.

"We had a very nice time waiting upon God; two ladies from another mission station were able to join us."—L. O. F.

The Week of Prayer at Home.

Aberystwyth—

"I am pleased to say that the meetings were well attended during the first week of the year."—T. A. P.

Ashford—

"I enclose the list of our meetings for prayer. They were *well* attended, and of a very spiritual nature. I consider them a great advance upon last year's services."—T. W. S.

Aylsham—

"All the meetings were well attended and the communion service at the close was a time of real fellowship with the Lord, and one another."—T. A. G.

Barrow—

"In connection with the Evangelical Alliance, a series of prayer meetings was held during the past week, when speakers, both from the Church of England and the Free Churches of Barrow, gave short addresses. The meetings have been satisfactorily attended by the public."

Basingstoke—

"The Free Churches in Basingstoke have again observed the annual Week of Prayer. The meetings have been well attended, a very earnest spirit has been manifested, and the Churches generally have found it to be very good to meet together and unitedly wait upon God. On Monday afternoon we arranged an extra meeting for those who cannot conveniently attend an evening meeting. This was felt to be a wise arrangement and was much appreciated by the friends who were able to attend."—W. S. T.

Bath—

"In Bath a series of meetings was held in connection with the universal Week of Prayer at the Assembly Rooms, and district meetings were held in different parts of the city. The addresses given were earnest and to the point, and the meetings were well attended. We were very thankful for the increased spirit of unity among the Christians of Bath, which was manifested not merely in the variety of leaders who contributed to its success, but also in the real heartiness of devotion and spirituality of appeals which characterised every gathering."—M. B. M.

Berkhamstead—

"The meetings were fairly well attended and were continued on Friday and Saturday evenings at the Salvation Army Barracks and at Hope Hall respectively. A united communion service concluded the week's arrangements."

Blackburn—

"The universal Week of Prayer, promoted with the object of drawing together Churches, missionary societies and Christians in every part of the world, appears to be arousing increased interest. Commencing on Sunday, special reference was made to the occasion and its purposes in many churches, and united devotional meetings were held throughout the week, arranged conjointly by the Anglican Church representatives and the Free Church Council."

Bognor—

"United meetings were held in the several Free Churches and were well attended throughout. The subjects suggested were taken from the Evangelical Alliance programme, and there was an earnestness in the devotions which made the meetings very helpful. On Sunday an exchange of pulpits was arranged, and a united communion service followed."—S. P.

Bournemouth—

"Under the auspices of the Evangelical Alliance a very successful Week of Prayer has been observed in Bournemouth and district. The Free Church Council, the Y.M.C.A., and United Free Churches of Pokesdown and Springbourne took part. There have been good congregations generally, and the tone of the gatherings has been decidedly one of unity and concord, and the attendances have been very representative of the various forms of religion, the movement being unsectarian. Better meetings have not been known for years."—H. M. B.

Bristol—

"The meetings were hearty and the spiritual tone good, but the change to a smaller hall perhaps explains a smaller attendance."—A. S. A. W.

Brookwood—

"'They that feared the Lord spake often one to another.' This truly was the experience of God's children at Brookwood during the united and universal Week of Prayer, organised by the Evangelical Alliance throughout the world. Both the Established and Free Churches of this district mingled together in harmony and praise, and the meetings arranged were very well attended, and a spirit of freedom was felt."—W. A. S. T.

Burnham—

"You will be glad to know that the meetings here have been very successful, and, as far as attendance goes, the best we have had for some time. I am glad to say we had representatives of all denominations taking part, which I trust will help to further the bonds of Christian unity, which is the desire of all God's people."—J. C.

Cambridge—

"The Committee of the Cambridge Branch of the Evangelical Alliance, in accordance with custom, held united prayer meetings, and the gatherings have been very well attended by people of nearly all denominations."

Chichester—

"We had good meetings every night, the attendance averaging about sixty, and on Thursday (early closing day) rising to eighty-six."—C. E. S.

Chiswick—

"Under the auspices of the Chiswick F.C.C., meetings were held throughout the first week in the New Year at the Y.M.C.A., the Primitive Methodist Church, and the Adult School, Kensington House, and in the evenings at various chapels, ending on Saturday evening at the Chiswick Mission, Fraser Street. The meetings were fairly well attended, and were entirely devoted to praise and prayer. On Sunday there was an exchange of pulpits, followed by a very largely attended united communion service, at which a devout and thoughtful address was given."

Christchurch—

"According to your request, I am glad to inform you we had very fair attendances during the Week of Prayer at our united prayer meetings, and an earnest and hearty spirit prevailed amongst us."—A. M. W.

Clevedon—

"We have not had a Saturday meeting, but the Jews were not forgotten in our meeting amongst the 'Friends.' I think it was a good thing that we thought of singing the National Anthem as a prayer on Wednesday. I have noticed that so many of our friends only attend when it comes round to their own place; for this reason we met in one place the whole week, and many are seeking the Lord for a revival."—H. R. F.

Cork—

"Our meetings proved most encouraging and helpful. Much interest was manifest, and life in the meetings well sustained throughout."—A. B.

Dorchester—

"Our meetings were not quite so well attended as on former occasions, but the earnest prayers of God's children were marked with much spiritual power. The short addresses at each meeting were soul utterances of the inspired Word of God and of its wondrous unifying power in the hearts of all believers throughout the world."—A. W. J.

Douglas, I.M.—

"As is customary during the first week of the New Year, the services in connection with the annual Week of Prayer have been held every afternoon at the Wallington Hall, and have been fairly well attended. On Wednesday evening a mass meeting was held at Noble's Hall, presided over by the Bishop, who was supported by many of the local clergy."

East Dereham—

"We had a very pleasant and I trust profitable Week of Prayer. Our Nonconformist friends heartily joined with us."—R. H. C.

Edinburgh—

"The Week of Prayer was resumed in Morningside this month, after several years' omission. Large and devout congregations gathered each evening, when helpful addresses and earnest supplications occupied the hour. 'Meetings larger than in former years,' was the verdict of a senior minister."—G. W. J.

Exeter—

"We hear of 'our unhappy divisions,' but in Exeter, in connection with the Week of Prayer, a demonstration of the reality of Christian unity was given, which shows that even the divisions of Christendom tend to a higher unity, and that all the advantages of organic unity may be obtained by mutual toleration, recognition, and co-operation. The new Queen's Hall was taken, the smaller hall for the mid-day meetings, and the larger hall for the evangelistic service each evening. The Bishop of Exeter was to have taken part, but in his absence his place was filled by one of the Cathedral clergy. Altogether five clergymen, two Wesleyan, four United Methodist, three Congregational, and two Baptist ministers have taken part. The services have been very largely attended, and conversions have taken place."

Folkestone—

"A beautiful spirit of unity characterised the entire series of meetings."—A. W.

Frinton-on-Sea—

"All the four Churches in Frinton took part for the first time in the meetings—Anglican, Free Church, Wesleyan, and Brethren—and the meetings were excellent."—S. H. W.

Guernsey—

"The meetings were very well attended, and were held at many centres in the country villages, and in the town at five centres at a different church each night of the week, and five speakers delivered good and effective addresses at the several meetings. A spirit of true unity was manifested, also a spirit of earnest prayer was seen every night, and thanks were freely expressed for the helpfulness of the gatherings, also for the labour and care the Evangelical Alliance had taken in arranging the annual Week of Prayer."—D. T. S.

Herne Bay—

"We had some most happy and helpful times. The numbers attending were greater, the collections were more, and the prayers were in a line with the subjects in a very marked degree. We thank God for our meetings. If all had as good times as we had—well, thank God! You know that the Established Church and the Free Churches united here. Would that this were always so!"—W. S.

Hoddesdon—

"The Week of Prayer was observed here, and we had times of sweet communion and evidence of a hearty desire for greater unity amongst the devoted followers of our Lord, a unity of faith and love manifesting itself in Christian fellowship, notwithstanding our differences in minor matters."—P. E. S. H.

Ipswich—

"Your good supply of papers has helped much to make our meetings a success. We had very good attendances, the tone was excellent, and I trust we shall reap blessings from these gatherings."—J. C.

Kimberley—

"We had a very blessed time during the Week of Prayer. We held the meetings in our Church Room, but the speakers came from different sections of the Church, and there was a fair attendance of Nonconformists as well as of our own people."—F. H.

Kingsteignton—

"This is the first time we have attempted the united Week of Prayer here, and we joined heartily, having very good meetings indeed."—J. P.

Lee-on-Solent—

"I am writing to say we had very good united services, and they were arranged according to the Alliance order."—W. J. P.

Looe—

"The Free Churches of Looe, Congregational, Wesleyan, and United Methodist, joined in a series of prayer meetings for four nights. Attendances were good, singing hearty. Suitable brief addresses were given, and we had an interchange of pulpits on the Sunday, followed by a united communion service."—G. H.

Maidstone—

"The Week of Prayer was observed in Maidstone as usual. Owing to the inclement weather and other attractive gatherings, the attendances were not so satis-

HOW TO ORGANISE THE WEEK OF PRAYER.

Under the auspices of the

EVANGELICAL ALLIANCE

— THE —

Week of United Prayer

SHIRLEY PARISH ROOM,

— FROM —

January 2nd to 7th, 1911.

The following Representatives of various Sections of the Christian Church will preside:

MONDAY, JAN. 2nd	REV. J. MEE
TUESDAY, JAN. 3rd	REV. J. ASH
WEDNESDAY, JAN. 4th	REV. A. D. COFE
THURSDAY, JAN. 5th	REV. A. H. SHAW
FRIDAY, JAN. 6th	REV. E. R. FULLER
SATURDAY, JAN. 7th	REV. T. W. H. JACOB

All Meetings commence at 7.30 p.m.

SANKEY'S HYMNS.

Collections will be made to defray Expenses.

Any surplus will be handed over to the Evangelical Alliance.

THE EVANGELICAL ALLIANCE.

Annual Universal Week of Prayer for 1911

In connection with the above, MEETINGS have been arranged to be held in the

Y. M. C. A., BLACKETT STREET, NEWCASTLE-UPON-TYNE.

on

Monday, January 2nd, to Saturday, January 7th, inclusive,

conducted by

Local Clergy, Ministers and Christian Workers,

when Short Addresses will be given.

MONDAY MORNING.—SPECIAL MEETING

at the

CONNAUGHT HALL, from 11 to 12.

Tuesday to Saturday, in the LOWER HALL.

Mondays, 12 to 1.

And in the Evenings, at 7-30.

ALL ARE INVITED. Collections to defray Expenses.

EVANGELICAL ALLIANCE.

WORLD-WIDE WEEK OF UNITED PRAYER.

Monday, January 2 to 7, 1911.

MEETINGS

St. Aubyn's Hall, Upper Norwood,

Monday, Jan. 2, to Friday, Jan. 6,

and at 8 p.m. on

Saturday, January 7th.

The Addresses will be delivered by

REVS. R. M. HAWKINS, M.A.,
WM. HOUGHTON, G. H. IRWIN, M.A.,
R. C. JOYNT, M.A., F. S. KIRKNESS,
AND R. E. LETHEREN.

The primary purpose of the hour chosen for each Meeting will, however, be devoted to prayer so that the supplications of the people of Norwood may united to the Throne of Grace in company with the petitions of Christians throughout the whole world, who will on the same day be praying for the same object.

Dear Reader, come if you can, and if others of families, when at home conditions. The example is unique. Our God loves to hear and answer the prayers of His people: His dear Son, our Saviour, has said of Its gift, Mark, exact words, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Therefore do come, and do your best to bring a friend or friends with you.

Evangelical Alliance

WEEK of PRAYER.

JAN. 2nd to 7th, 1911, (inclusive).

United Meetings for Prayer

arranged by the Young Men's Christian Association will take place

Daily from 11-30 to 12-30 (noon),

at the

CAIRNS MEMORIAL HALL,

(Y.M.C.A.) St. Peter's Road, Bournemouth.

MONDAY, JAN. 2nd, 1911.
Chairman : REV. C. L. BURROWS, M.A.
Speaker : REV. A. MORRIS STEWART, M.A., B.D.

TUESDAY, JAN. 3rd.
Chairman : REV. J. PHILLIP ROGERS, M.A.
Speaker : REV. E. C. LOWRY, M.A.

WEDNESDAY, JAN. 4th.
Chairman : DR. F. BRAINE BICKNELL
Speaker : REV. J. WELLING

THURSDAY, JAN. 5th.
Chairman : REV. E. J. CAUNTON, M.A.
Speaker : DR. EUGENE STOCK

FRIDAY, JAN. 6th.
Chairman : ALD. J. ELMER SELLE, J.P.
Speaker : REV. G. P. MACKAY

SATURDAY, JAN. 7th.
Chairman : REV. F. S. COWL.
Speaker : REV. J. WARD BREMNER, M.A.

Meetings last strictly One Hour—from 11-30 to 12-30 noon.
Chairmen of the denominations are asked strictly to adhere to this.

E. M. BRADSHAW, Gen. Sec., Y.M.C.A.,
Cairns Memorial, Bournemouth.

SOME ATTRACTIVE "WEEK OF PRAYER" INVITATIONS.

The above are reproductions from the originals, and in each case the small type edition of the universal Programme has been used—one page of which is left blank for local announcements.

actory as could be desired. An exchange of pulpits was arranged for the Sunday, followed by a united communion service."—M. D.

Martock—

"You will be pleased to hear that the Week of Prayer was observed in this town, the Christians in good numbers meeting alternately night after night in the various Free Churches. We regret to use the word 'Free.' The presence and power of the Spirit of God was very manifest throughout the week."—J. P.

Minehead—

"Our meetings were fairly well attended."—E. C. C.

Monmouth—

"The Monmouth Churches are grateful for the Week of Prayer again organised by the Evangelical Alliance. The meetings were uniformly helpful and the topics for prayer were closely adhered to, and the addresses in each case struck the right note. There was a marked improvement in the attendances, and the thankofferings were double those of last year."—F. M. P.

Newbury—

"Several of the gatherings were well attended, and a gracious spirit prevailed."—F. W. C.

Newcastle-on-Tyne—

"The Week of Prayer is over. We had better attendances than last year, and we realised in a blessed way the Unity of the Spirit, and look for much blessing throughout the year upon which we have entered. The Free Church Council here decided to have a special Week of Prayer, but several have expressed a desire to unite next year. It would be a good thing if it could be arranged."—C. E. P.

Northwood—

"Our meetings were well attended, and a profitable time was spent."—H. B. H.

Norwich—

"The meetings were held, as in former years in the School of Music, and the attendances were on the whole good, though not equal to last year. Sickness and inclement weather may very largely account for this. The meetings were counterbalanced by earnestness and fervour in prayer. The Presidents were chosen representatives of the Church of England and the Free Churches, all of whom loyally followed the suggested order of the Alliance, and the results, we feel convinced, will be the strengthening of the Churches during the year."—J. J. B.

Oundle—

"We had a series of very helpful meetings last week, and concluded with a united communion service on Sunday."—T. I. C.

Pokesdown—

"Our meetings were well attended, and a spirit of Divine grace was manifested."—W. H. P.

Poole—

"We have had this year the best meetings that we have held here in connection with the Week of Prayer for several years past."—R. H.

Portsmouth—

"In conjunction with the Evangelical Alliance, the Portsmouth Free Church Council arranged for the observance of the Week of Prayer. Sixteen meetings for prayer were held in all, a few taking place at Southsea. These meetings were followed by the usual exchange of pulpits and a communion service. About thirty ministers entered heartily into the arrangements made."

Ramsgate—

"The meetings this year were much better than they have been for several years, both as regards numbers and the spirit of the meetings. The last meeting was full of praise, and many felt how good it had been, once in the year, for all denominations to meet on common ground."—A. C.

Reading—

"This year, in Reading, gatherings representing the Evangelical, Anglican, and Nonconformist Churches assembled each afternoon in the Abbey Hall. The numbers present (500 to 700 each day) indicated the great interest taken in this effort to promote Christian union."

Reigate—

"I am glad to tell you that our meetings were well attended, and the spirit of each meeting tended toward that unity for which we pray."—A. H. W.

St. Leonards-on-Sea—

"The meetings at Hastings and St. Leonards this year were well attended and more unity was manifested. A very largely attended evangelical meeting followed on the Sunday evening in the public hall, surpported by clergymen and ministers of various denominations."—G. O.

Sandown, I.W.

"The Week of Prayer has been a time of real refreshing, as from the presence of God. Meetings were held twice daily, at noon and in the evening. The attendance each evening was most encouraging, and the spirit of union and harmony was very manifest. Eight Churches in all were represented, the ministers of each taking part. During this week no less than fifteen ministers and missionaries took part. On Thursday, the day for prayer for foreign missions, the midday service was nearly altogether conducted by returned missionaries, several just now residing at Sandown. The readiness in taking part by members of the various Churches testified to the presence of the spirit of prayer. The general expression of opinion was that it was good to be there."—D. J.

Scarborough—

"United meetings were again held daily and each was conducted by a different clergyman or minister. We are glad to record that we had earnest, helpful, and powerful meetings, which must certainly have been a blessing to those who attended and to the homes and Churches they represented."—W. J. D.

Southgate, N.—

"The Baptist and Wesleyan Churches o. our village united to observe the Week of Prayer, and had a series of truly helpful and encouraging meetings. We joined on the Sunday following in a united observance of the Lord's Supper."—W. B. N.

Swafield—

"Though our meetings were not large, through wet and stormy weather, they were very helpful, and much appreciated."—J. W.

HOW TO ORGANISE THE WEEK OF PRAYER.

Redhill Week of Prayer. January 2 to 7, 1911.

— 8 p.m. —

MONDAY - Congregational Lecture Room.
Chairman: Rev A. H. WOODNUTT Address: Rev. H. CHALMERS, M.A.

TUESDAY - Primitive Methodist Chapel.
Chairman: Rev. J. E. WILLIAMS. Address: Rev. A. H. WOODNUTT

WEDNESDAY - Presbyterian Lecture Hall.
Chairman: Rev. J. M. E. ROSS, M.A. Address: Rev. L. A. McCLINTOCK NEWBERY, M.A.

THURSDAY - Baptist Schoolroom, London Road.
Chairman: Rev. H CHALMERS, M.A. Address: Rev. J. M. E. ROSS, M.A.

FRIDAY - Wesleyan Church Room.
Chairman: Rev. E. SINZININEX. Address: Ven. Archn. DANIELL, M.A

SATURDAY - Parish Hall, High Street.
Chairman: Ven. Archn. DANIELL, M.A. Address: Rev. J. M. E. ROSS, M.A.

An offering will be taken after each meeting for local expenses and for Evangelical Alliance Funds.

Evangelical Alliance.

THE

WEEK OF UNITED PRAYER

JANUARY, 1911.

MEETINGS

DAILY from 12 o'clock to 1 o'clock, from January 2nd to January 5th.

Y.W.C.A., 4, Bartington Place.

Date	Chairman	Subject
Jan. 2	Rev. G. H. BARNETT KERRY	Thanksgiving and Confession.
" 3	Rev. H. C. MORTON	The Church Universal.
" 4	Rev. J. BILWEY	Missions in Home Parishes.
" 5	Rev. J. G. GEDLE	Foreign Missions.
" 6	Rev. W. A. BATHURST	Pagdom & Education.
" 7	Rev. W. LEE	Home Missions and the Jews.

THAT THEY ALL MAY BE ONE.—John xvii., 21

Collections each day will be made to defray expenses, and any surplus will be given to the work of the Evangelical Alliance.

THE WEEK OF PRAYER, 1911.

IN 100 COUNTRIES.

UNITED NEW YEAR'S

PRAYER MEETINGS

ALEXANDRA HALL,

Monday, Jan. 2, to Saturday, Jan. 7.

At 8 p.m. on MONDAY, WEDNESDAY, & FRIDAY.
At 12 noon on TUESDAY, THURSDAY, & SATURDAY.

Chairman	Speaker
Monday Evening, Jan. 2nd Dr. J. P. PORTER	Rev. C. E. BOLT SMITH
Tuesday Morning, " 3rd Prof. S. [illegible]	Rev. [illegible]
Wednesday Morn., " 4th Rev. [illegible]	Rev. [illegible]
Thursday Evening, " 5th Rev. [illegible]	Dr. [illegible]
Friday Evening, " 6th Mr. A. E. [illegible]	Dr. A. [illegible]
Saturday Morning, " 7th Rev. [illegible]	Rev. T. [illegible]

The Committee of the Cambridge Branch of the Evangelical Alliance, in arranging for the above Meetings, cordially invite their Fellow Christians to join with them in observing this now generally recognised Season of Prayer.

M.B.—Hymn Books will be provided.

Printed by "The Cambridge Chronicle," 8, Market Hill, Cambridge.

SOME ATTRACTIVE "WEEK OF PRAYER" INVITATIONS.

The above are reproductions from the originals, and in each case the small type edition of the universal Programme has been used—one page of which is left blank for local announcements.

Tewkesbury—

"The Week of Prayer was successful beyond our hopes. Trinity Church joined with the Free Churches, and our meetings will bear fruit in a united mission to be held shortly."—W. H.

Torquay—

"The meetings well well attended, and were characterised by a deep sense of God's presence and a hearty responsiveness by those who gathered together."—W. K.

Ventnor, I.W.—

"The meetings, through stress of weather, showed great fluctuations in numbers, but they were marked throughout by the spirit of liberty and readiness on the part of different sections of the Church of Christ to engage in prayer."—W. S.

Wellington (Salop)—

"I am glad to say our meetings were well attended; for the seven days the average would be 120, and on the Sunday there must have been at least 250 present. The Protestant Churches participated, and a splendid feeling of unity existed, and I am persuaded that the meetings had a very good effect."—J. C.

West Kirby—

"Again we were privileged to have meetings in West Kirby in concert with God's people in all parts of the world. We had some refreshing times and some cheering tokens of a desire to make in asking a revival of God's blessing. One fact seems to come home, namely, the posters and notices touched a larger constituency than the numbers actually present at the gatherings. Interest is awakened thereby, and no doubt private supplications called forth."—J. M. K.

Weston-super-Mare—

"The weather on one or two mornings kept several of our other friends away, but in the week, the meetings were well attended. They were certainly a rich season of grace, and must result in much spiritual blessing and life in those who attended. All the Churches [illegible]"

Weymouth—

"We had two united meetings on Monday of the week. The vicars of St. Mary's and St. James', together with the ministers of all the Free Churches, took part in the meetings, which were numerously attended, and were really a time of refreshing from the presence of the Lord."—W. L.

Wincanton—

"The Week of Prayer was observed here, and the meetings were times of united fervently for praise and prayer."—W. H.

Winchcombe—

"We have observed the Week of Prayer, and the attendances in the middle of the week were very good, and I am quite sure the week was much appreciated. We closed with a united service."—H. A. C.

Woodbridge—

"The Week of Prayer was observed by St. John's Episcopal Church and the Free Churches unitedly. The spirit of unity was very manifest throughout, and the meetings were times of much blessing. A good spirit of praise, prayer, and intercession prevailed throughout. A united communion service was held on the Friday evening."—G. A. R. S.

Worthing—

"The weather thinned the attendances, but there were times of much refreshing from the Lord."—W. B. F.

The Universal Week of Prayer.

Origin of the Week of Prayer.

It is sometimes asked—"What was the origin of the Week of Prayer now observed all over the Christian world during the first complete week of each year?" Without dwelling upon the fact that the late Mr. Haldane Stewart, Dr. Marsh, and others issued addresses inviting Christians to prayer at the commencement of each New Year, we come to the year 1846, when the Evangelical Alliance was formed. One of the first resolutions adopted on that occasion was the following:—

Resolution of the Evangelical Alliance.

"That as the Christian union which this Alliance desires to promote can only be obtained through the blessed energy of the Holy Spirit, it be recommended to the members present and absent brethren, *That the week beginning with the first Lord's Day in January, in each year, be observed throughout the world, as a season for concert in prayer on behalf of the grand objects contemplated by the Alliance.*"

For about twelve years this resolution was carried into effect by an annual address issued by the Council in London, inviting the Alliance to observe the first week in the year as a time for special prayer, and united meetings were held for this purpose in London and other centres.

Lodiana Concert of Prayer.

In 1859, the Lodiana missionaries in India inaugurated a concert of prayer specially to ask God's blessing upon missionary work, and this season of prayer was observed during the *second* week of the year by Christians in various lands, including our own country; while in London very large and successful meetings were arranged, mainly by the indefatigable efforts of the late Lady Kinnaird, who took the deepest interest in the movement.

Liverpool Missionary Conference.

The Missionary Conference held at Liverpool in 1860 having considered a proposal for the setting apart of a week of special prayer for missions at the commencement of the year 1861, expressed their earnest hope that such a plan might be carried into effect. The Lodiana missionaries also approved this plan, and the Rev. Mr. Morrison, one of their number, addressed a letter to the Evangelical Alliance, stating that many portions of the Church of Christ did not, for various reasons, participate in that season of prayer they had inaugurated. He then proposed that the Evangelical Alliance should, instead of limiting their week of prayer to the members of that body, address their invitation to Christians generally all over the world.

Appeal to the Evangelical Alliance.

The Council of the Evangelical Alliance heartily responded to this appeal; and thenceforward their invitation was signed, not only by representatives of our own country, but of many other countries where there are branches of the Alliance. This Week of Prayer, commencing with the *first Sunday* in each year, has been observed increasingly from year to year, till now it has become, in fact, the *Universal* Week of Prayer. The organisation of the Evangelical Alliance, which is an international body, with its branches in all parts of the world, has been specially devoted to this important movement; and it is gratifying to know that during the first week in each year, there is a world-wide and mighty concert of praise and supplication rising simultaneously from tens of thousands of the Lord's people, speaking a great variety of languages, and living under many different circumstances.

A wide-world Praise and Prayer Circle.

Invitation and Programme of Subjects.

It should be stated that the invitation to the Universal Week of Prayer, which is annually prepared in our own county, is sent out to various foreign branches of the Alliance for signature and to receive the suggestions of brethren in other lands as to topics which might be included in the syllabus. For many years the daily programme of subjects was varied from time to time; but communications from all parts of the world have been received, pointing out the advantage which would accrue if the particular days of the week were definitely appropriated to given subjects. This has now been done, and, while the following is the general outline for the various days, *the detailed topics for prayer under each heading are varied from year to year.* Moreover, the particular needs of each country, and of different parts of the mission-field, may be, under this arrangement, definitely taken up, while adhering to the general outline for the week. The general subjects referred to are: On Monday, "Thanksgiving and Humiliation"; on Tuesday: "The Church Universal"; on Wednesday: "Nations and their Rulers"; on Thursday, "Foreign Missions"; on Friday, "Families, Educational Establishments and the Young"; and on Saturday, "Home Missions and the Jews."

Approval and co-operation of all the Missionary Societies, &c.

It may be added that when the invitation and programme of subjects has received the approval of representative men in various countries, it is sent forth to all the distant parts of the earth. This invitation, bearing the signatures of well-known men in many lands, is accepted by Christians in all lands, and it is gratifying to report that the whole of the Missionary Societies, the British and Foreign Bible Society, and the Religious Tract Society, cordially co-operate with the Evangelical Alliance each year in circulating the programme throughout the mission-fields of the world.

The list of subjects for prayer, together with the invitation, is translated into a great number of languages, and thus the native Christians in many lands are enabled to take an intelligent part in this universal observance.

Encouraging Reports from all parts of the world.

The reports received from year to year with reference to the meetings held in connection with the Week of Prayer are very encouraging. From all parts of China, including the interior; from Japan and India to the various islands of the Pacific Ocean; from all parts of the American continent to Australia and New Zealand; and from Northern Europe to Southern Africa, there come reports referring to the blessing which the observance of the Week of Prayer has been to those who have taken part in it. Very often revivals of religion on a large scale have followed the week's meetings, and scarcely a year passes without reports being received of an awakening amongst Christians in some part of the world, as a result of the united prayers of the Lord's people.

An Agency of Revival.

The Future.

When clergy, ministers, and laymen of all Churches unite in prayer under the auspices of the Evangelical Alliance at the commencement of each year, forgetting the differences which separate them, anxious only to gather together at the Throne of Grace to plead for the Lord's blessing upon His Church and upon the world, we may surely expect that the Universal Week of Prayer will be followed by rich blessings, in the deepening of the spiritual life of those who are Christians, and the awakening of some who have hitherto remained indifferent to His claims upon them. Let the followers of the Lord Jesus Christ fully realize their blessed privileges in regard to this matter of united prayer, and we may then look for greater earnestness and activity, with the result of an ever-widening extension of the kingdom of our Lord and Master.

How to arrange the Week of Prayer locally.

1. Write to the General Secretary of the Evangelical Alliance (7, Adam Street, Strand, London, W.C.) for Programmes and other information.

2. Personally visit, or write to, *all* local clergy and ministers, and seek their co-operation; failing this, enlist the sympathy of godly and Evangelical laymen.

3. If possible, secure an unattached hall or building free from sectarian bias, to which Christians of *all* Churches will gladly come. If local unity permits, other arrangements might transpire, although the former suggestion always proves successful.

4. Collections are generally taken at each meeting, any balance, after payment of local expenses, being forwarded to headquarters towards the home and foreign work of the Alliance. A Report of the Meetings is also asked for.

Deputation.

THE Alliance is much indebted to Sir Archibald Campbell, of Succoth, Bt., and Lady Campbell, for a largely attended and successful meeting of Glasgow members and friends, held by invitation at Garscube House, Glasgow, on Thursday, January 27th. The influence of the gathering was added to by the presence of some thirty ministers representing five Church denominations; the entire proceedings evidencing the heartiness and unanimity usual in meetings of the Evangelical Alliance.

Sir Archibald Campbell, who presided, spoke in warm terms of his long association with the work of the Alliance, and of the general appreciation for its home and foreign work in the promotion of unity and co-operation. He referred to the impetus of the World Missionary Conference, and emphasised the need of increasing Unity with a view to co-operation in the work of evangelisation and for the amelioration of suffering, &c.

The Rev. the Lord Blythswood introduced a resolution emphasising the need for the formation of a Scottish Council of the Evangelical Alliance, nominating a small committee to take into consideration ways and means.

Mr. Henry Martyn Gooch (General Secretary) spoke at length on the principles and work of the Alliance; the growth of its work necessitating enlargement not only in office accommodation in London, the headquarters of the movement, but in outlook and resources. The opportunity of the Alliance was magnificent, and this constituted a call to those who realised the truth of Psalm cxxxiii. to urge forward the Alliance by personal attachment and support. The speaker urged upon all present the formation of the proposed Scottish Council and the appointment of an active and energetic Organising Secretary for Scotland, with a view first to developing the Week of Prayer throughout Scotland, the platform on which Alliance work was initiated sixty-five years ago, and on which, to-day, the cause of unity and co-operation could alone be substantial, spiritual, and successful.

After referring to the important foreign work of the Alliance, Mr. Gooch was followed by the Rev. J. D. Kilburn, who had kindly travelled from Edinburgh to speak concerning the work in Russia. The resolution proposed by Lord Blythswood was seconded by Mr. G. Graham Brown and carried unanimously.

We are thankful to announce that, pending the appointment of an Organising Secretary for Scotland, Mr. Macgregor Hart, C.A., who very kindly undertook the local organising of the meeting reported, and to whose insight much of its success was due, has consented to act as Hon. Secretary of the Glasgow Committee of the Evangelical Alliance.

Day of Prayer for Ireland.

IN accordance with the custom which has been observed for many years, March 17th, being St. Patrick's Day, was widely observed as a day of special and united prayer for Ireland. The invitation was originally issued by the Council of the Irish Branch of the Evangelical Alliance, and year by year it has been calling forth an ever-increasing interest among the members of all Churches, not only in these, but in other countries.

Two meetings were held in the Christian Union Buildings, Dublin. Colonel Bredin presided at the noon meeting. There was a good attendance. The Rev. W. B. Lumley delivered a brief address. He said they were there because they believed in the power of prayer. The God they served and worshipped was a prayer-hearing God. Wherever throughout the world two or three met together in the name of Christ, their God was there in special presence to hear and answer prayer. The power of prayer was greater than the powers of courts and rulers, of fleets and armies, than of political or social or business organisations. They were there to prove it to-day on behalf of their country. They had no need to call out the sympathy of God. The sympathy of God was with them, and all that they needed to do was was to fulfil the conditions of blessing. They had, thank God, much to encourage them in the signs of increasing prosperity, in improved social conditions, in the growing morality, as shown in the great wave of temperance which was sweeping over the country. At the same time, how much prayer was needed amid the many and serious anxieties of the time. At the same time, they had faith enough to believe that however it resulted, all would be overruled for good. They needed to pray for revival, for the outpouring of the Holy Spirit, for the overthrow of all ungodliness and irreligion, and the establishment of the Kingdom of God and of righteousness.

There was a large attendance at the afternoon meeting, when Captain R. Wade Thompson presided. The Rev. F. Stuart Gardiner delivered a short address from the text, Mark xi. 24, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The great essentials of effectual prayer was faith, and faith to be effectual must be based on the promises of the Gospel. Behind faith was desire. It lay behind all successful effort, not merely in religious but in all secular affairs. As they met there that day to pray for their country and their fellow-countrymen, they knew that God was in sympathy, and that in His own good time and way He would abundantly hear and answer.

Pastor Hugh D. Brown said a few words, pointing out that on the authority of Christ forgiveness all round and in all the relations of life was an essential condition of blessing.

A considerable number of those present at both meetings took part in prayer.

Books worth Reading.

THE EARLY CHRISTIANS IN ROME. By the very Rev. H. D. SPENCE-JONES, M.A., D.D., Dean of Gloucester and Professor of Ancient History in the Royal Academy. (Methuen & Co., Ltd., 36, Essex Street, W.C. 12s. net.)

This is a volume of exceptional interest, and of much historical as well as ecclesiastical value and importance. It is composed of five books, the first of which treats of *The Beginnings of Christianity in Rome*, which are traced to the joint labours of the Apostles St. Peter and St. Paul. On the debated question of the former's early connection with the foundation of the Church in Rome, the author maintains what is known as the traditional view, and he cites copious references to various writers to establish the Romish claim that St. Peter was associated from the earliest date with the foundation of Christianity in the Empire city. How far he is successful in overturning the opinions of Bishop Lightfoot and the many others who differ from his conclusions his readers must judge. At the same time, the influence of the great Apostle of the Gentiles "in strengthening and in building up this Church, the most important congregation in the first days of Christianity," is shewn to be "without doubt very great," and his right to be regarded as one of the first founders of the Church is fully recognised. The position of Christians in Rome, from and after the great fire in the days of Nero, A.D. 64, is recorded with great care, and is continued until the time of the Antonines, A.D. 138-180. A mass of light is thrown upon the conflict between Paganism and the Christian faith during that eventful period. Books II. and III. deal with the important points of *The Life of a Christian in the Early Days of the Faith*, and *The Inner Life of the Church*. Deep interest attaches to the author's description of the assemblies of Christians, what was taught and done in them, and of the peculiar difficulties experienced in social, commercial, and political life by the followers of Christ in such times. The great number of martyrs in the first 250 years of the Christian era is dwelt upon, and the effect of their endurance and ready suffering for Christ's sake upon the pagan world is shown to have been "a mighty power" on the side of, and in the promulgation of, the Gospel. Book IV. is devoted to the testimony of *The Catacombs*, which are described as "an absolutely reliable source of information respecting the secret of the inner life of the Church in the early Christian centuries." And they truly are so, recent investigations showing that "the cardinal doctrines of the Faith taught by the weightiest of the first Christian writers were absolutely identical with the belief of the Christians of the Roman catacombs." It will surprise some readers to be told "this city of the dead certainly contains several hundred miles of streets of tombs, and the tombs at least contain three or more millions of silent dwellers." It is deeply pathetic as well as instructive to follow the Dean as he leads us through this vast City of the Dead, and interprets for us the records of the faith and hope which dwelt in the breasts of the countless thousands of God's saints who are there interred. It is a lesson on the holy art of living and dying unto the Lord which, in these days of easy profession, is of incalculable value and of stimulus in the highest degree. The last Book (V.) discusses *The Jew and the Talmud*, and traverses a passage of the history of the chosen race, which is, as Dr. Spence-Jones says, "strange to say, comparatively speaking, unknown and neglected," albeit that it "constitutes a piece of supreme importance in the evidential history of the religion of Jesus." How it does this, and how wonderfully the providence of God is seen in these later, as well as in the earlier, fortunes of the Jewish people, we must leave our readers to peruse for themselves, commending the volume before us most heartily to their notice.

STUDIES IN APOSTOLIC CHRISTIANITY. By the Rev. A. F. W. BLUNT, sometime Fellow of Exeter College, Oxford. (J. M. Dent & Co. 2s. 6d.)

The author of this important little work started, he tells us in his preface, "with the mere desire to record the facts as they are presented in the records of the New Testament." He had felt that there was a good deal of "making theological bricks without historical straw," hence in the interests of truth he desired to divest himself as far as possible of his own prepossessions and to summarise evidence and deal with historical facts with care, impartiality, candour, and moderation. The result of these praiseworthy desires and efforts is the volume now before us, and we cannot but thankfully acknowledge how eminently Mr. Blunt has succeeded in his task.

The first chapter deals with *The growth of the Church until the martyrdom of Stephen*. It is pointed out that while it is clear that our Lord expected that His followers would form themselves into a Society, He laid down no particular system for the same. Quite naturally, however, the Lord's supper became "the bond of sacramental union," and baptism the sign of acceptance into discipleship. The incident of the choice of Matthias for the vacant place among the Twelve was "special and exceptional" and "the roll . . . . was filled up, in theory, by Christ Himself, as if He was still visible."

Then came Pentecost, after which the Society took a more definite shape. It had "a centre of doctrine in the teaching of the Apostles . . . . a principle of social fellowship in the voluntary community of goods . . . . a social rite in the breaking of bread, and regular meetings for the purposes of combined prayer and worship." Adherents increased, and discipline had to be exercised, as in the case of Ananias and Sapphira. As the work grew it was necessary to appoint the Seven to meet the needs of expansion. With the growth there also came persecution, and Stephen suffered martyrdom. A deep cleft now existed between the new sect and the orthodox Jews, but

persecution only served to consolidate the Christian body.

The second chapter is an excellent summary of *The work of St. Paul.* His dream of an Imperial Christendom was realised, and "as a matter of fact it achieved what nothing else could have done, in saving the Græco-Roman civilisation for the world." The development of the Christian Church to this point is well summed up as follows: "It began as a sect of Jews, and first widened its area by admitting semi-Jews, and individuals who observed only some portions of the Mosaic law. The teaching of Stephen began the breach with formal Judaism . . . . and persecution widened the breach. The last necessary step was taken when Paul and Barnabas addressed themselves directly to heathen, and admitted heathen converts into full Christian fellowship." As regards the Apostle's attitude towards Church government, it is noted that "each little local church was, in his eye, independent and self-governing . . . . yet, in every possible way, he strove to impress upon them a sense of mutual relation, a sense of indebtedness to, and affection for, the mother-church of Jerusalem . . . He tried to keep alive in each church the consciousness of sharing in the life of one universal ecclesia."

In the third chapter the *Early variety in the organisation of the Church* is considered. At Jerusalem the Twelve were the natural referees in the matter of doctrine because of their previous intimacy with our Lord, and St. Paul's only claim to equality with them was that he, too, had seen Jesus. As the Church extended, the "Twelve would extend their functions of informal supervision." "The Seven were popularly elected by the whole ecclesia, but the Twelve prescribed the requisite qualifications for them, and were the immediate agents of appointment." Of the "elders" or "presbyters" we have little information in the New Testament, "but, as far as we know, the Jerusalem Church institutions were not regarded as beginning any line of successive office."

After some reference to the Church of Antioch and its organisation, our author goes on to show how that "the primitive Christian congregation was a house-congregation," and "the position of pater-familias was definitely priestly."

So the early Church was chiefly composed of small sets of household-congregations, linked together in Jerusalem by a common assembly at the temple. Some sort of organisation was undoubtedly needed. (*a*) There was missionary work to be done. (*b*) Converts required instruction. (*c*) Financial details had to be provided for. (*d*) Administrative detail had to be dealt with. (*e*) Discipline had to be maintained. These various demands were no doubt met. "The organisation would grow gradually, and develop variously, according to the various needs in various places." About 150 A.D., we find one fairly uniform type of organisation (the threefold ministry), and as Mr. Blunt truly says: "*It is surely a strong reason for believing that an episcopal system, and the threefold ministry, developed under Divine guidance in a natural manner, to find that it did so quickly impress itself upon the whole Church, as obviously the most satisfactory method of organisation, and the best calculated to preserve pure and intact the body of Christian truth, and to keep solid and free the unity of the Christian Church.*"

Chapter IV. deals with *Unifying Principles* and is of great importance. Two such principles were at work—one was, that each Christian has the gift of the Holy Spirit; and the other, if a man wished to use his gift in public he ought to receive "some public and objective recognition." "Any ministers of the Church were regarded as deriving their authority to minister from the Church, as they derived the grace to minister from God." At this point Mr. Blunt shows how these two principles are preserved in the Church of England. Bishop, priest, and deacon, all are endued by the needed grace of God—the gift comes from God. "The formal transfer of commission is made by the bishop, but the bishop's action is representative" of the Church at large.

The fifth chapter is a scholarly enquiry into the *Varieties of ministerial offices and functions of the early Church.* They are dealt with under two main heads (1) the prophetic ministry; (2) the local ministry.

The sixth chapter is a study of *The threefold ministry.* It is shown how "gradually . . . . and naturally a threefold ministry arose . . . . and formal ordination became the regular rule." The question of the Papacy as a development of organisation is dealt with, and it is acknowledged that while it did its work well it deserved the obedience it received; *but* it fell from its high estate, and the Roman See became a secular kingdom, and the power of the Popes ceased to be a serviceable safeguard for the spirit of Christianity. At the Reformation it was tried and found wanting, and the English Church was thus justified in throwing off its allegiance. The relations between Episcopacy and Dissent are considered. In the 17th and 18th centuries the English Episcopate did not do its work well, hence Nonconformity arose, but the 19th century brought a great revival, and the Anglican system is now true to its function and is a guarantee of Christian order, life, and truth, "and it is, at the very least, unwise to give up or continue to remain outside a system which has passed the test of ages, so long as that system works satisfactorily."

The seventh chapter deals with the subject of *Public worship in the Apostolic Church* and has valuable notes on the question of the Lord's Supper, Baptism, and Confirmation.

Perhaps the most useful chapter in the whole book is *the appendix*, which contains a synopsis of new Testament passages which bear upon controversial points in theories of Church organisation. The careful study of the passages therein set out cannot but be the greatest help to every searcher after the truth.

Without any reserve whatever we heartily recommend this little volume. It brings together within a small compass a great deal of invaluable information. Facts are marshalled in masterly fashion, evidence is weighed with scrupulous fairness, and the deductions drawn seem the only ones possible to an unprejudiced mind.

H. N. R.

JOTTINGS FROM AN INDIAN JOURNAL. Compiled from the Journals of the late Sir John Field, K.C.B. (Jarrold & Sons, London. 2s. net.)

We have already spoken in warm praise in these columns of the "*Life of Sir John Field, Soldier and Evangelist.*" This volume has now been supplemented by the present "Jottings," which will prove of deep interest especially to those who knew Sir John Field, and were privileged to enjoy his fellowship in Christian work. The perusal of "*Jottings from an Indian Journal,*" and thereby acquaintance with the godly zeal which characterised the life of Sir John Field, will bring blessing to the reader. The book is full of interest, and we heartily recommend it.

HISTORY OF THE LIMERICK MEDICAL MISSION. By J. J. Long, M.D. (London: Irish Church Missions, 11, Buckingham Street, Strand. 6d. net.)

The work of the Irish Church Missions should have the hearty support of all earnest Christians, and this little volume will convince every reader, whether he or she belongs to Episcopal or Free Church, of the truth of our statements. Dr. Long's work in Limerick is a story of persecution bravely borne. It is the kind of work which commends the Gospel, and is mighty through God to the pulling down of the strongholds of superstition, prejudice, and ignorance.

MUTUAL RECOGNITION IN THE LIFE BEYOND. By H. H. T. Cleife, M.A. (London: Elliot Stock.)

This is a series of meditations, extracted from various authors, on a subject of deep interest. Archdeacon Sinclair contributes a Preface, and warmly commends the volume. The Archdeacon believes, with most others, that there *will* be recognition in heaven, wisely commenting: "If we take recognition out of the scheme of the future world, then all that the inspired writers tell us of it ceases to have meaning or purpose." Mr. Cleife's compilation covers a wide range of illuminating thought on the subject treated.

TURNING POINTS IN THE PRIMITIVE CHURCH. By Rev. W. S. Hooton. (London: Chas. J. Thynne. 3s. net.)

The author of this work is well qualified to deal with the subject he discusses—the narrative of the Acts of the Apostles in its bearing upon (*a*) the progress in the times of the Apostles of the Divine plan for evangelisation; (*b*) the principles upon which the Church in all ages and in all places is to be guided. New light is thrown upon the Book of the Acts by Mr. Hooton's treatise, and the author's desire to "get at the heart of the narrative as a help to faith and life" is abundantly fulfilled. In a brief Preface the Rev. Harrington C. Lees warmly commends the work.

NATIONAL CHURCH LEAGUE PUBLICATIONS. (London: 6, Grosvenor Mansions, Victoria Street, S.W.)

We have received a selection of the valuable publications issued by the N.C.L., whose work for the support of the principles of the Church of England as based on the Bible and set forth in the Thirty-nine Articles is greatly needed and increasingly valuable. One volume of exceptional interest is "*Christian Unity,*" by the Rev. N. Dimock, M.A. (1s. 6d. net), a treatise on this subject excelling in insight, charity, and humility. It contains a Preface by the Bishop of Durham. Other volumes include "*A Manual of English Church History,*" by Rev. Charles Hole, B.A. (with a Preface by Dean Wace); "*Ritual: its Use and Misuse*"; "*The Doctrine of the Lord's Supper*"; "*The Doctrine of the Sacraments, &c.*"

(Reviews of several volumes are held over, including "Among Indian Raiahs and Ryots," by Sir Andrew H. L. Fraser, K.C.S.I.)

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AN APPLICANT.

wings, to His compassionate advocacy of the stranger's cause, and the oft-repeated blessing upon those who showed mercy to the poor and the stranger, is a beautiful Bible study.

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In this article I only want to deal with

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SHELTERED.

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INSPIRE HIM WITH SOME HOPE IN LIFE,

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earn his own honest living, etc. We will look round to see what start in life we can give him according to his physical, mental, and moral calibre. We

THE COFFEE BAR.

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In Foreign and Colonial interests, one result of the World Missionary Conference is seen in that the Council is asked to make grants, in various directions, for developing the work of the Alliance on the Foreign Mission Field, especially the annual Universal Week of Prayer, always a powerful factor in promoting Unity and Co-operation, and in the salvation of souls.

Archdeacon Madden and Dr. Hanson, who have lately returned from their arduous labours in Canada, report most favourably on the opportunity in Canada for developing the work of the Evangelical Alliance, including the vast and needy North-West. During the past year the Council has also incurred the cost of various foreign deputations. Other deputations are planned for 1911. South Africa is also engaging consideration.

In Russia the work of Evangelisation, through Mr. Podin and others, is of a touching and unique character, and is capable of extension under the present favourable conditions of Religious Liberty.

Spain, Portugal, and other parts of Europe are also receiving thought and attention. In these stirring times no opportunity for strengthening the hands of Protestant workers in these and other countries, or for preaching the Gospel of Christ, ought to be lost.

The work of the Alliance at home in the interests of Protestant and Evangelical Truth is well known, and calls for largely increased support.

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